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ON THE
EDUCATIONAL INSTITUTIONS
OF
GERMANY.

BY
G. P. R. JAMES, ESQ.

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INTRODUCTION.

I AM induced to republish the following Letters, not so much by the fact of their having excited some attention amongst a portion of the public at the time they were first written, as by some reference made by Lord Brougham, in his speech of the 21st May 1835, to the system of education established in Germany and in other continental states—references which show that the noble and learned Lord does not as yet possess much knowledge of the state of education out of his own country. My principal view in writing these letters at first, was to induce a deliberate, accurate, and extended examination of the educational institutions of Germany. I

had myself given them great attention during a considerable space of time. I had corresponded with, and been on terms of intimacy with, several of the most celebrated professors of education as a science which Germany has ever produced; but I felt that longer time, greater attention, more minute examination, than I could afford to bestow, was required to give the public anything like an extended view of the system of German education; and I was convinced, from the results which were under my own eyes, that a thorough knowledge of that system would well repay the British public for any trifling expense that a commission of well-informed men, sent out for the purpose of investigation, might incur. With this view I sat down to give those general facts which might show to his Majesty's Government and to the people of England, what an immense, extraordinary, and interesting piece of mechanism the system of education in Germany really is; hoping thus to prove to them that it was worthy of deeper attention than has been

hitherto given to it; and that there were many other states, the educational institutions of which are much more applicable to our own land than any which have been displayed in M. Cousin's brilliant but hurried view of those existing in Prussia.

To one extraordinary point in the history of German education I wished particularly to direct public attention, namely, to the fact, that in a multitude of states, embarrassed with an infinity of foundations, rights, privileges, and customs, complicated by a thousand ramifications, of which, in our country, we have no idea, a general system of education, simple in its organization, and uniform in all its chief features, has been introduced in an extraordinary short space of time, without confusion, without difficulty, and without the infraction of any existing rights. I also wished to draw attention strongly to a principle which is generally admitted amongst all classes in Germany, which reason first taught them, and experience has every year confirmed, namely, that education must be well

directed to produce good fruits. I then proceeded, led on by the natural connexion of the one subject with the other, to touch upon the present state of sound and instructive literature in England, as compared with the same on the Continent. On all these points the Letters must speak for themselves, and I shall enlarge upon them no further here, though I have abandoned none of my views, and shall not fail to enforce them when occasion serves.

One or two events, however, have occurred, and one or two observations have been made in regard to matters on which these Letters treat, which require some notice. In the speech of Lord Brougham, to which I have already referred, as it is reported in the Morning Herald, the noble and learned Lord makes a charge in which many states are included, but in which there is a direct reference to those of Germany. He says that in the schools of those states to which he refers, civil history is not only neglected, but forbidden to be taught. From his speech, as published separately, however, the noble and

learned Lord seems to have spoken more guardedly; and though he leaves it doubtful whether Germany be or be not included in the accusation, he does not point at the states of that country in such a manner as to leave his meaning clear. It is necessary, however, to state, for the information of those who have read his Lordship's speech, and have not even that knowledge of German educational institutions which M. Cousin's book affords, that so far from the study of civil history being prohibited in any purely German state, it is inculcated in all, and taught in all the schools. What may be the case in Poland, I do not know, as far as the lower schools of that country are concerned; but it is certainly taught in the higher schools; as well as in the higher schools of Russia.

A gentleman, for whom I entertain a very high degree of respect and regard, has made some observations upon the last Letter of the series; in the course of which he opposes the opinions I entertain, and have therein expressed, with regard to the necessity of every govern-

ment supporting the efforts of sane and instructive literature. His argument appears to me twofold. In the first place, he imagines that, from the encouragement given by the various German sovereigns to literary efforts, that class of poor literati totally without provision, has been engendered, the existence of which is certainly a great evil in Germany, and one which I have myself spoken of in my Letters. This is the positive evil which he thence deduces; and he next demands what compensating good has been produced, speaking with some slight disparagement of German literature in general.

I differ with him greatly upon all these points, and am inclined to deny the possibility of the cause he assigns having produced the evil to which he refers. A century has not yet elapsed since the princes of Germany began to give any general encouragement to literature; the Duke of Saxe Weimar leading the way, and covering with honours and rewards all the literary men whom he could draw to his court. Yet at that very time, and long before it, the shoals of poor

literati, whose existence as a class, from which few ever rise to eminence, is so much to be deplored, were more numerous and overwhelming than even now. That this was the case, any one may assure himself, by turning to the letters and memoirs of the time; and as the effect cannot precede the cause, it appears to me that on this point my friend is most decidedly mistaken.

At the same time there is a natural cause for the existence of that class, self-evident to any one intimately acquainted with German institutions, and totally distinct from the encouragement shown by the German princes to all sane literature. In all the colleges and universities instruction is afforded gratis by the professors to the students who cannot afford to pay the usual fees: and besides this facility in obtaining a certain portion of knowledge, actual premiums are held out in all the scholastic foundations, in the shape of bursaries, pensions, and aids, to every young man who is willing to devote himself to letters. But let it be remem-

bered that the primary assistance thus afforded, with very few exceptions, extends only to the period of study, and that no provision is made for either the support or the employment of the student afterwards. The moment his education is at an end, he is turned out upon the world to make the most of it he can, without any portion of that aid which has previously sustained him.

He receives, in fact, a premium for studying, and then, as soon as he is rendered unfit for any thing but literary pursuits, he is left to see whether he can obtain a livelihood by the knowledge he has acquired. This system appears to me evil in every country, but is perhaps less so in Germany, where the people are contented with little, frugal, industrious, and thoughtful by nature, than it would be any where else. It however is the great cause why such multitudes of poor literati are found in Germany without adequate means of support, but there is every difference in the world between encouraging men indiscriminately to devote themselves to literary pursuits, and rewarding with

honours and emoluments those men who have given proof of learning, talent, zeal, virtue, and industry by great and important works. This is all for which I contended, and I must still assert, that wherever it is done the result will be unmixed good to society in general; wherever it is not done, the government will labour under well-deserved reproach.

To turn to the second part of my excellent friend's argument: let us see what has really been the result of the system I advocate in Germany. The most brilliant, the most extraordinary that the history of literature can display. In less than a century what has Germany shown to the world? The most immense advance as a literary people that ever yet was known. The whole literature of Germany, a literature at once solid and brilliant, lies in that one period; and it is scarcely too much to say, that three centuries out of the history of any other country will scarcely present such a constellation of great names as the last century offers us in the German annals. It may be asked, what are

they? Are Goethe, Schiller, Klopstock, Voss, Burger, Wieland, Gessner, Herder, Jean Paul, Schlegel nothing? Are Schleiermacher, Savigny, Körner, Neibuhr, Schlosser, Ancillon nothing? I mention but a few names at random, and leave hundreds untold who would honour any country; and all this is the growth of seventy or eighty years; all this has taken place since first well-directed encouragement was shown by monarchs and statesmen to that class of men who sooner or later influence the state of society as much or more than themselves. Far be it from me to say that many of these men would not have written, and written as well, if no encouragement had been given them by the sovereigns of the states in which they lived; but I do say, that a considerable part of that literary treasure which does now exist in Germany would not have existed without such support and such inducements, and that that which does exist is highly honourable to the governments under which it has been produced and rewarded.

A doubt has been mentioned in another quar-

ter as to whether it be or be not a fact that the public itself does not afford sufficient encouragement to the higher classes of literature. I must put poetry out of the question, because a matter that depends upon taste will always be affected by fashion; but I will give one single instance, which will at once elucidate the encouragement which is to be expected from the public respecting any great historical undertaking. Every one knows that almost all the old French chronicles have lately been republished in Paris, those originally written in Latin having been translated under the auspices, if not by the hand, of M. Guizot, and that the collection has been bought with great avidity. Every one also knows, that a similar collection at a reasonable price has long been a great want in England. Under these circumstances, a gentleman of some literary acquirements, and whose knowledge both of the French and Latinity of the middle ages is not inconsiderable, proposed to one of the most wealthy, judicious, and enterprising publishing houses in London to make such a collection, to

print it in a cheap form, translations and originals together, and to sell it at such a rate as would ensure the publishers a liberal profit but not more; and he offered at the same time, solely for his own gratification and honour, to edit the whole work, to collate wherever it was possible the copies already printed, with the best manuscripts, to write notes explanatory of obscure passages and obsolete terms, together with critical inquiries into the veracity of the several authors, and a comparative view of their statements with the facts ascertained by the state papers, and to translate one-third of the Latin authors, without any thing in the shape of remuneration whatever, provided the house would risk the expenses of printing and publication. The various partners of the house alluded to, however, while they acknowledged the capability of the gentleman who made this offer to fulfil it well, unanimously declared, that though for the honour of producing such a work they would willingly abandon all ideas of profit, yet the inevitable

loss on the undertaking would be so great that they dared not make the attempt. This took place in 1835.

Such then is the state of historical literature in England, and I might add, of every sort and kind of literature, the direct object of which is to convey sound and solid information. I am happy, however, to perceive since these letters were written—though I attribute no influence to them—that the opinions which they advocate in these particulars have been very generally apparent amongst men of all parties. His Majesty's government also has since marked its own sense of the necessity of some support being given to the higher branches of literature by several acts which every one must approve. I might particularly notice the pension bestowed upon Mr. Sharon Turner, one of the most zealous and deserving of our historical writers; but still much remains to be done, and so long as it can be said that literary men labour, as they do both in regard to the distribution of honours from their own government, and to the

restrictions in regard to receiving them from other countries, under disadvantages which are known in no other land whatever, so long will a great reproach rest deservedly upon us as a nation.

I might perhaps extend this introduction farther, in order to enlarge upon some of those points whereon I have only been able to touch briefly in the short space to which I was obliged to limit myself in the Letters ; but my chief object being to lead on inquiry to matters which I believe to be worthy of investigation, I shall content myself with the preceding observations, which have been called forth by events that have taken place since the former part of the work was written.

G. P. R. JAMES.

London, Oct. 20, 1835.

N. B. It will be understood by the public that the Author derives no pecuniary advantage from the re-publication of these Letters.

EDUCATIONAL INSTITUTIONS.

LETTER I.

TO LORD BROUGHAM.

Heidelberg, April 30, 1834.

MY LORD,

It was with more pain than surprise that I read your speech, regarding education, delivered in the House of Peers, on the 16th of this month. I was pained that you should halt in your progress when every day was bringing you nearer to the goal; I was pained that you should mix up the subject of general education with that of misdirected public charities; and I was pained that you should suffer the chief

and important question under discussion to be dragged into a squabble regarding the precedence of exertion for public instruction, on the part of the Church and the Dissenters. Nevertheless, for your hesitation in making the general education of the people a Government measure, I know there are many excuses—many more, perhaps, than you could prudently state in that place. You are in a difficult situation between the Church and the Dissenters—you are embarrassed by the financial difficulties of the State, and the spirit of petty economies which characterises the times—you have not only to struggle with the opposition of party, but to contend with the doubts of the weak and wavering—you have not only to strive against strong and skilful opponents, but to drag after you feeble and hesitating friends. All this, together with the load of public business cast upon you, and many other obstacles in your course, I take into account; but still, my Lord, I cannot refrain from addressing you, both because I see

in your speech a reference to the Prussian system of education, and because throughout the whole discussion I can find no allusion whatever to the chief object in popular education—to the sole object which justifies Governments in interfering therein—to that object which not only renders their interference a benefit to society, but a duty which society has a right to expect they should fulfil—I mean an improvement in the moral and social condition of the people. It has been doubted that such improvement is to be obtained with certainty by education, and the statistical notices of Monsieur Guerry* on this subject have been pointed to, as corroborative of the doubt; but his notices prove nothing, except that in certain districts, under circumstances regarding which we have not sufficient information—a system of education, whereof we do not possess the details, has proved unavailing as a corrective of crime. A thousand concomitant facts would require to

* *Statique Morale de la France*, 1832.

be ascertained before we could derive the slightest satisfactory deduction from that gentleman's premises. No one need to be told, in the present day, that education, if not decidedly good, will produce good or evil, according to the state and circumstances of the individual to whom it is communicated. No one need be told that there is an education for evil as well as for good; but there surely can be no human being so blinded as to doubt that the consequence of well-directed education must be improvement in the moral and social condition of the people; and a just notion of the origin and motive of all government, would seem to show that it is one of the first duties of every body of men entrusted with the superintendence of a state, to provide a good education for the people, lest an evil education should be forced upon them by circumstances. God forbid that I should advocate any thing like compulsory education, which I look upon as a most unjustifiable infraction of the best and dearest rights com-

mitted to us by God himself, when he wills us to be parents. Nay, the very language in which M. Cousin recommends it to the French, is its strongest condemnation to the ears of an Englishman. He calls it "an intellectual conscription;" and Heaven keep us from a conscription of any kind in the only land where civil liberty is rightly understood. Kroeger is not at all more happy in his advocacy of that system, and no Englishman who reads the book of the one or the notes of the other, will rise with any other feeling than that of increased dislike to every idea of compulsory education. To force a peculiar system of education upon every one, is, however, a very different thing from supplying to the well disposed such a system as we know to be good, if they choose to take advantage of it. The former is a tyranny, the latter a duty—at least if my opinion of the purpose and object of all government be correct.

Without touching upon points, both difficult and irrelevant, no doubt can be enter-

tained that that government is the best which obtains for the mass of the people who acknowledge its sway, the greatest portion of civil order, at the least sacrifice of liberty and property; and there can be equally no doubt that the very best means of obtaining civil order, without any physical restraint or rigorous punishment, is by rendering, as far as possible, the great body of the people sufficiently good to appreciate the excellence of that civil order, and sufficiently judicious to see the true means of maintaining it. This can never be the case with an ignorant population, as the very terms of the proposition evince; and it would thence seem clear that one of the first duties of every Government is to supply the means of general education to the people, and to encourage them to receive it by every method which may not trench upon or endanger lawful liberty, or burden too much the property and industry of the nation.

Dr. Chalmers has justly observed, that the

inappetence of a people for education is in the exact ratio of its ignorance; and we must also remember that when, between a good and evil education, the choice is made by ignorance, the result will be at least doubtful. To supply instruction, therefore, and to stimulate the people to receive it, is not the sole duty of the Government in regard to education; there is a greater duty still beyond—there is the duty of ensuring that the instruction so supplied be the very best that circumstances will admit. The task is an arduous one, but it is fitted for great minds, and is neither so difficult in itself, nor so opposed in execution by extraneous obstacles, that even a hesitation should be entertained in regard to undertaking it, by the ministers of a country where its execution is so necessary as in Great Britain.

You have alluded, my Lord, to Prussia; but for the purpose of ascertaining whether a system of general education can or cannot be adapted to England, and of framing that system on the

best principles, if its adaption to our country at all be practicable, you must not look only to Prussia—the country of all others which possesses least similarity with Great Britain—but you must examine and consider the various systems in operation throughout the several States of Germany—States affording exemplifications of almost every circumstance and situation—States in which every variety of obstacle to the introduction of a system of general instruction at one time existed in full force, but in which at present public education is no longer an experiment, but a successful and glorious institution. From no one of these States perhaps individually can a system exactly fitted to England be taken; but it luckily so happens that, from their own peculiar circumstances, they have produced, and still present, so many modifications of the educational system, that hints for our benefit and warning may be derived from each, and that in many of them may be found principles and appliances perfectly well

adapted to our particular situations, customs, and even prejudices. It is, then, my view, my Lord, in addressing these letters to the members of the Administration, to give not only to the Government, *but to the country*, an insight into the organization of educational institutions as they exist at present in Germany—an insight rendered but the more necessary by the publication of M. Cousin's Report on the same subject, and the reviews thereof which have appeared in England. On the book of that gentleman I shall offer as few observations as possible, believing that the narrow time allowed him by his own Government did not permit of his making such a use of his splendid abilities as he must himself have desired. Nor shall I dwell upon the system of Prussia, believing his account to be sufficiently accurate, and, at all events, sufficiently ample to answer all the purposes in view. In my own case, to give to the public such assurances of accuracy as an anonymous writer can afford, I place my authorities

under the eye of the editor who gives these letters to the world; and in all cases where I speak from long personal inspection and laborious investigation, I will prove, should it be necessary, the facts that I assert.

As my purpose is to be as brief as possible, I shall in general confine myself to the organization of the educational system in the several States, without entering into the details of instruction in the various schools, my wish being to show that as a system of general education is most necessary in England, so is it also perfectly practicable. A few words, however, may be permitted here in regard to the general principles upon which public education can alone be conducted with benefit, and collaterally, in regard to the evils to be guarded against in any system of general instruction.

In the first place, then, it must never be forgotten that the great object which authorizes and requires a Government to interfere in the education of the people, is the establishment

and maintenance of social order; and although the condition of society may and would be improved by the habits of industry and application gained in schools, by the increased development of the mind, and by the multiplied means of obtaining subsistence and independence which increased knowledge will bestow; yet the direct and straightforward means must never be neglected, in the expectation of collateral causes producing the end desired. The establishment of social order may be *advanced* by simply communicating instruction, but it never can be *secured* but by guiding that instruction vigorously and perseveringly towards the great object in view. The path to that object is distinct and easy. It is to make religion the foundation of all instruction, and an ingredient in all; for true religion implies morality as its sane and direct effect. M. Cousin, in his Report, advocates the same proceeding, “car il n’y a de morale pour les trois quarts des hommes que dans la religion.” But infinitely

more may and must be said. It is not alone that there is no morality for three parts of mankind but in religion; but it is, that religion offers the only guarantee to society and Government for morality. It is not because the Christian religion is the only morality with three parts of mankind; but it is, because it affords the noblest system of morality for all. It is not that it points out a good direction for moral education; but it is, that it furnishes the only pure system of morality which mankind ever received—before which every ancient system is dark and barbarous; and from which every modern system has been forced to borrow or to plunder. It is on this account that—even did I not believe the doctrines of Christianity to be the revealed will of God, which I most firmly do—I should still regard that religion as the basis on which public education can alone be founded with a prospect of success. I speak, however, of the doctrines of Christ, not of the dogmas of any particular sect; for although I believe the Protestant faith,

as held by the established Church of England, to be more purely scriptural than the confession of any other church or sect, and that the tenets of that church might be safely taught in the public schools, with infinite benefit to the youth of our country; still, as liberty of conscience is one of the dearest points of freedom, and as in many parts of England Dissenters are so mingled with the followers of the established Church, that it would be impossible, in all instances, to build separate schools, it would seem advisable to confine the religious instruction given in the elementary schools to that thorough and particular knowledge of the Holy Scriptures, which is objected to by no body of Christians except the Roman Catholics. For persons attached to the Roman Church, separate schools must be established where necessary. The country may be a Protestant country—it may be true that, where the welfare of society is concerned, we have a right to demand of each individual the same sacrifice that we demand of his neighbour,

without any consideration of his prejudices or of his creed; and that were it otherwise, every one might shelter himself under the pretence of a peculiar faith, from the operation of those laws which are disagreeable to him; but, before we claim a right to act thus sternly, we must show that the sacrifice we demand is absolutely required for the benefit of the whole community.— If Roman Catholics choose to establish schools for themselves, according to a system laid down for the general good, it would not only be hard but most iniquitous to require them to send their children to establishments where doctrines were taught in which they could not concur, or rather where works were read which their church did not permit. On the means of obviating minor difficulties, I must speak more at large in a future letter.

I have deviated for a moment to notice the peculiar position of the Roman Catholics, but I must return to reiterate that, inasmuch as the great principle upon which Government is bound

to supply education to the people is, that the basis of social order may be strengthened and extended, so the only means by which this object can be obtained is to give to each individual both that general knowledge which may enable him to gain every possible worldly benefit from his situation in life, and to instil those early principles of virtue and morality into the mind of youth, which are only to be found pure in the sacred volume, and which, if they were purely followed, would lead, beyond all doubt, to universal peace and order.

Nevertheless, when we consider that the great majority of those who take advantage of public education will be found amongst those whose destination is to obtain their livelihood by manual labour, and who in general will have no opportunity of pursuing their inquiries to that point of knowledge which shows that the height of virtue is the height of wisdom, the evils to be guarded against in any plan of public instruction will be found under two general heads.

1st. The evils of an ill-apportioned education.

2dly. The evils of a negligent education.

In regard to the first, although without doubt the danger of over-educating the lower classes has been much overrated, it is equally without doubt that such a danger does exist, and that it has been seen, felt, and guarded against anxiously by those who have had the best means of experimentally ascertaining the effects of education on the large masses of people. The object of education of every kind is not to render man discontented with his situation—whatever his worldly situation may be—for there is no evil condition (except that of moral darkness) of which he will not soon perceive the inconveniences, and struggle to improve it. Still less can the object of an education conducted by Government be to render men discontented with their situation; for the first effect of a system in which such a principle was recognised, would be to overturn social order, in-

stead of supporting it. The only legitimate object of public education, besides the direct one which I have pointed out, is to give to each individual the opportunity of deriving the greatest possible portion of advantages from his existing situation, and of improving that situation as far as he can without detriment to any other individual, or injury to the whole of that society of which he forms a part.

It will scarcely be denied, however, that high cultivation of mind must ever render manual labour, as a means of subsistence, painful and mortifying; and the natural consequence of giving to the working classes of the people an education superior in degree to the occupations which they would naturally pursue, must be to force great bodies into professions already infinitely overstocked, and either to give men a disgust to employments which they are obliged to follow for support, or to lead them into pursuits which can never afford them remuneration. As long as human nature is what it is, vanity

will never fail to make men believe themselves competent to superior tasks, hope will lead them to expect reward from intellectual pursuits, and parental affection will strive for the means of, at least, making the attempt; so that if a degree of education superior to their natural pursuits be not only supplied, but pressed upon the productive classes, thousands utterly incompetent to the great struggle, will aspire to mental employment in professions overburdened already; and the little sums which might have rendered them happy and prosperous manufacturers or agriculturists, will be wasted in placing them in situations of want and disappointment.

This argument tends, however, in no degree to infer that education is evil. It only serves to show that it, like every thing else, should be properly apportioned; and while an over-refined or very extended education to a working man, with very rare instances of exception, would be productive of misery to himself and of evil to

society, an education suited to his circumstances, by giving him the means of learning every improvement devised by others in his own pursuits, by leading him to devise improvements himself, by enabling him to draw the greatest advantages from his situation, and by showing him the excellence of religion and the value of social order, would prove at once a blessing to himself and a benefit to society.

I have hitherto spoken, and shall in this letter still continue to speak of the lower schools, or schools of primary instruction only, leaving any observations which I may have to make upon the various superior schools established in Germany, till I have occasion to mark their several constitutions in the several states. Though I believe that such establishments must be ultimately founded in England, no prospect of their speedy institution exists at present, and it may be only necessary to point out that observations perfectly applicable to the primary schools, must undergo great modifications ere they can

affect the higher schools; that, in the latter, religious instruction cannot stop at the point where it must stop in the lower schools; and that, in consequence, difficulties of some magnitude must be overcome ere such institutions can be adapted to the various sects existing in England. The danger of over-education, too,—insignificant in reference to the lower schools—becomes worthy of serious consideration and careful counteraction as soon as higher schools are established, as too great a facility of admission into such institutions would hurry thousands from pursuits for which they are fitted, into professions for which they are incompetent. In regard to the primary schools, that mind must be a very visionary one which will not admit that the portion of instruction communicated therein, should be strictly confined to that which is likely to prove useful to the scholars in the situation in which they are already placed in life. Every thing should be taught them, if possible, which can prove of

direct utility to them, in their station, leaving those whose minds are calculated for higher instruction to show their capability by spontaneous efforts to rise above the crowd. That it may be necessary in some instances to aid those efforts, I do not deny; but I am afraid the time is remote when Government will be able to stretch its views beyond the primary education of the lower classes.

In regard to the second class of evils to be feared, namely, those attendant upon a negligent education, every Government adopting any plan for the general instruction of the people, is called upon to guard against such dangers from the very beginning, with the most scrupulous care, inasmuch as the only strong objections to public education which have anything like experience for their base, originate in the effects of this very negligence. It is not to be denied that even in States where considerable care and attention has been bestowed upon the subject, the evils of negligent education have occasionally crept in, and from want of sufficient precision in the

laws, have prevented the labour employed from producing such good effects as it might otherwise have brought forth. This, however, is still no argument against education; it is only a warning to vigilance.

It must never be forgotten, that, as I have said before, there is an education for evil as well as for good: and there is much reason to believe, that an education which is not positively good, produces fruit, very often as bad as ignorance, and sometimes worse. The great purpose for which a general measure of public instruction is required in England, is to educate citizens for a Christian State; and we must neglect no means to make good citizens and good Christians. The latter can only be accomplished by communicating to the pupils a thorough knowledge of the sacred volume; the former by guiding the general information they obtain in that course which is likely to produce benefit to themselves and others. It has been imagined that a child does not reason, but such we well know is not the case; every child reasons from the

moment that it has obtained half a dozen ideas to modify and combine; and it appears to me even less requisite, in its education, to give it access to funds of new ideas, than to teach it to reason rightly on those that it does acquire. A child learns to read; and we have, unfortunately, too good reason to know, that in its after commerce with the world, it will meet with an infinity of objects, on which to employ that capability, filled with every thing that can deprave the heart or mislead the understanding. If it have simply learned to read, the evil—the attractive evil—takes possession of it at once; but if it have learned to reason rightly, as well as to read, the poison meets an instant antidote in its mind, and is scorned as folly, or reprobated as vice. This reasoning would be trite and superfluous, were it not known that negligent education continues to be given in several parts of the world, and has even been advocated—though, thank Heaven, by no very eloquent voice—on the ground of leaving the reason free—

an absurd fallacy, scarcely worthy of refutation. It can never, however, be too deeply impressed upon those who advocate education in our native land, that it must be careful, judicious, and scrupulous, as the condition on which we can alone insure that it will do good and not evil.

The practical deductions from the consideration of these points would seem to be two-fold.

1st. It is not only necessary that a Government should provide for, and organize the schools, but also that it should strictly, and upon mature deliberation, lay down the system, and define the objects of instruction.

2ndly. It is also necessary that the persons intended to act as schoolmasters in the public schools, should be regularly educated, and should submit both to severe examination respecting their intellectual capabilities, and to a minute investigation regarding moral principles.

Taking the first of these positions for granted, several questions naturally arise therefrom, and

several wants become apparent, which in England remain to be supplied. In the first place the exact limitation of the instruction to be given in the elementary schools is to be considered. How far is education to be carried therein? What is the education to be given? Without venturing to advance my own opinions as the only right ones, or as so maturely weighed, that I may not modify them hereafter, I will state what has been the result of my reasoning on the experiments which I have seen tried.

The *Frères Ignorantins* in France confined their instruction, I believe, to reading, writing, and the first four rules of arithmetic; and, from the very fact of their having done so, it would seem that upon the necessity of at least so much knowledge, two opinions do not exist. I think, however, that the arithmetical education might well be pushed much farther in the elementary schools, from its great utility in after life, from there being no possibility of its proving inju-

rious, and from its tendency to generate a habit of correct reasoning. The only conceivable objection would be founded on the length of time required; but, at all events, it would seem that a knowledge of vulgar fractions, and the simpler rules regarding decimal calculations, would not be exacting too much. I have seen this branch of education carried much farther in some of the German *Volkschulen* without the neglect of any other. Some knowledge of history, especially that of our native country, would appear expedient; and the only difficulty here would arise in the sad truth that, as yet, history is in general composed of little but hypotheses and opinions, with but few undoubted facts to support the edifice. Considering the little time that could be devoted to this subject in elementary schools, and the degree of mental cultivation to be expected in the scholars, it might be necessary to confine historical instruction to bare but important facts, where they can be found, as far devoid of theoretical deduction as possible; and

it would probably be better to let the part devoted to the history of arts and sciences predominate over that of battles and intrigues—although, be it remarked, that a picture of human greatness, in any course of action, is never without effect upon the human mind.—Respecting religious instruction, in the elementary schools, my opinion is already given, that it should be as general in its character as is consistent with an accurate knowledge of the Holy Scriptures, leaving the rest to be done in the Sunday schools, and by the several pastors to whose flocks the children belong. Geography can come under no objection, and is more or less indispensable; but it must be remembered, that there are many more important advantages to be derived from its study than a knowledge of degrees of latitude and longitude, and that the productions, laws, government, and arts of various countries, are far more worthy the attention of persons in the situation of scholars at elementary schools, than mere figures and names.

In addition to reading and writing, it is necessary to teach the pupil to write sense, and to understand what he reads; and though the accomplishment of this must greatly depend upon the master, yet a part of his duty—which ought to be rendered imperative—should be the frequent examination of his pupils, weekly, if possible. Besides these objects of instruction, there is one thing more which I think should be taught in elementary schools, and the name may seem somewhat startling—I refer to logic; but I do not mean that perverted system of technicalities, sometimes so called, which deviates invariably into sophistry, or that profound science which few have ever practically mastered. I mean, on the contrary, the knowledge of those first great rules for the right use of our reason, which are as useful to the poor man as to the rich—I mean a system of logic for the people.

To answer all these purposes in the English schools, it is evident that books yet remain to be composed; and these books are at present

one of our greatest wants. There are, however, thousands of people in our native country both willing and able to compose them; and no difficulty would be found in inducing them to undertake the task. It would be absolutely necessary that books destined for the elementary schools should be examined and approved by a school commission; nor should the use of any others be in any case permitted. The care thus taken for the proper instruction of the scholars would in itself produce the books; for the certainty of general adoption, and consequently great remuneration if successful, would indubitably bring forward a sufficient number in every branch of education, to afford the commission ample opportunity of selection. In schools founded by Government, the extent of instruction should be fixed, the books from which it is to be derived should be clearly specified: and yet much, perhaps too much, will still depend upon the skill, the judgment, and the assiduity of the master.

With regard to the education of schoolmasters, I shall make no particular observations here, as the systems pursued in Germany in this respect will be described hereafter. Of the necessity of some fixed system of education for such an office, I need not expatiate to your Lordship, and to the few who entertain any doubt upon the subject, will only cite the forcible words of Kroeger in his observations upon Cousin's Report:—"Do you demand proofs of capability and of long apprenticeship," he exclaims, "from a handicraft man, and yet confide the formation of your child's heart and the direction of his mind to a person who has undergone no such trial, who has received no such preparation? Are the heart and soul of your children not more important than the manufacture of a shoe?"

At all events, whatever may be the opinion in regard to private schools, where the master depends upon public approbation for support, there can be no doubt whatever, that where the

members of any Government take upon themselves to supply instruction to the people—and it is one of their first duties to do so—they should ensure, by every exertion, and by every safeguard, that such instruction is the very best of its kind that circumstances will admit.

I have in this letter deviated, perhaps, too far from a statement of facts to an expression of opinion; but in my next I shall confine myself, with very few observations on my own part, to a detail of those results which the experience of wise, learned, and benevolent men, has produced in the educationary systems of the various German States, adding some statistical facts connected with the subject.

In the mean time, I am, my Lord,

Your most obedient servant,

G. I.

LETTER II.

TO LORD BROUGHAM.

Heidelberg, May 6, 1834.

MY LORD,

THE free town of Frankfort on the Maine, as a great commercial city, and as containing within itself the followers of various religions, offers points of similarity, when compared with England, which render the educational establishments therein, well worthy of consideration here; and it is probable that those very points in which the similarity exists, have given to the educational system of the State a character of freedom which is congenial to the feelings and opinions of Englishmen. Education is *not compulsory*; and private schools do not meet with that discouragement which they have to en-

counter in many German States. Nevertheless, abundant provision is made by the State for the instruction of all who choose to take advantage of it. The schools of Frankfort consist of lower and higher popular schools, (or *Volkschulen*,) a Gymnasium in which the higher branches of science and classical literature form the objects of instruction, and a variety of noble institutions for communicating knowledge in distinct branches of art and science.

The first of these classes of schools will be more easily treated, by arranging them according to the several religious persuasions to which they belong, namely, Protestant, Catholic, and Jewish.

The *Protestant Volkschulen* consist of three lower, or elementary schools, for the city itself, eight similar institutions for the eight villages depending upon Frankfort, and two middle schools, between the popular schools and the gymnasium, of which one receives simply the name of middle school, the other that of

muster or model school. The Protestant Volk-schulen in Frankfort receive children of both sexes in the same schools, and the three lower popular schools in the town itself, by the last report, numbered 2,000 scholars. The funds of the schools for primary instruction are furnished in the Protestant schools by the school money paid by the parents, and for each scholar the sum demanded is ten florins (or about 16s. 8d.) annually. For the aid of poor scholars many funds exist, principally derived from legacies and similar sources. The salary of the masters in the primary schools amounts to 600 florins each. A master becoming, by any legitimate cause, incapable of exercising his functions in the service of the State, was formerly entitled to the whole of his salary as retired allowance, but a new regulation has lately been introduced, and all masters obliged to retire at the end of ten years, receive one-third of the salary; those who have served twenty years, can claim two-thirds; and those who have completed thirty

years, are entitled to their full salary for the rest of life. This applies to all masters in the service of the State.

The *Protestant Middle School* * is at present attended by 400 scholars, each of whom pays as school-money twenty-five florins (or about 2*l.* 1*s.* 8*d.*) per annum. This revenue thus produced according to an excellent and almost universal regulation throughout Germany, is collected by a commission, appointed by the town, and called "Economic Deputation," of which neither the head master, called director, nor any of the inferior masters are members. It is charged, also, with all financial arrangements relative to the school; and it is not unworthy of remark, that at present the revenues of the middle school exceed considerably its expenses, and that the surplus is ap-

* The muster school or model school must be mentioned entirely apart, as it possesses peculiarities which render it impossible to class it with the popular schools in many essential respects.

plied to the furtherance of other branches of public education. In case of a deficiency, however, the State supplies the necessary funds.

THE OBJECTS OF INSTRUCTION in the Protestant Volksschulen are—

In the three Primary Schools—The Christian religion, reading, and a branch of useful knowledge called Sachkenntniz, writing, the German language, arithmetic, singing, female works, and gymnastics.

In the Middle School—The objects of instruction are, religion, reading, writing, history, geography, natural history, natural philosophy, arithmetic, geometry, drawing, and singing; and it will be at once apparent, that, in this school, the knowledge communicated is infinitely more extended in its nature, as well as higher in degree, than that afforded by the primary schools. Many new branches of science are taught, and all are taught much more profoundly than in the lower schools. The number of hours weekly devoted to study is the same in both institutions—

the younger classes receiving twenty-six, the elder twenty-eight hours of instruction in the week.

GOVERNMENT AND ORGANIZATION OF THE PROTESTANT POPULAR SCHOOLS.—The superintendence of all the schools I have mentioned is confided by the Government to the two consistories of the different Protestant sects, which are united for the especial purpose of governing the schools. From these, two members are chosen, to form a permanent commission, and under this commission again is appointed an inspector, who renders a regular report to the commission, which again communicates with the consistory. Under the superintendence, but not the control, of the inspector exists the director or head master of the middle school, and under his direction are placed a number of masters and teachers necessary for that establishment. These masters hold what is called a school conference once a month, under the presidency of the director, when the affairs of the school, the progress of the pupils, the method of instruction,

and many similar subjects are discussed generally, with amity and good feeling on all parts, and ever with benefit to the institution. Public examinations also take place every six months, and on these occasions the director generally produces a tract upon some subject connected with the school or with education,* as a proof of assiduity.

* Both M. Cousin and M. Kroeger praise this system on the score of its giving proof of the assiduity of the master. The latter would even render such public proof of progress in the masters imperative in all schools; but my opinion is totally different. I think the greatest and most scrupulous care should be taken to prevent the examination of the scholars from ever deviating into an examination of the master. The best proof of the master's proficiency is the proficiency of those under his care; and nothing should ever be done which can encourage the tendency in scholars to become the judges of their teachers. Even the power which must ever exist with school inspectors is subject to abuse; and I have seen one of those persons so far forget himself at a public school examination in Germany, as to make his power of questioning the children the means of endeavouring to mortify the master, and degrade him in the opinion of his scholars. The

The elementary Schools—likewise under the government of the two consistories—are also more directly subject to a commission of inspection. Under this is immediately the head master of each school, whose duties are more those of director than of teacher. He examines the scholars on their entrance, assigns their class, attends to the cleanliness, salubrity, and order of the school, counsels and reproves the under masters, and, where necessary, reports their derelictions to the commission of inspection; visits each of the classes from time to time; examines the report-books kept in each class; holds monthly school conferences with the under masters, and, with their knowledge and the approbation of the inspectors, changes the method and objects of instruction.

Each *under master* has his particular class, of the progress of which he is required to render production of little pamphlets on such occasions is innocent, if it do not occupy too much of the master's time.

an exact report every three months. The discipline of his scholars, as well as their instruction, is under his immediate direction, and he is bound to keep a regular register of the attendance given by the various children forming his class, and of their general conduct therein. The masters are forbidden to sell any thing to the scholars, such as pens, paper, books, &c., or to employ them in any occupation whatever, except in the regular course of education.

Such is the simple organization of the Protestant popular schools in Frankfort, and therein for a very trifling sum may be procured all that instruction which is required for what the Germans term a burgher education—a term not without significance.

Above these popular schools again comes an institution worthy of remark on many accounts, and equally distinguished by the excellence of the system pursued, as by the fact of its having been established at the suggestion and through the exertions of a private individual, as the

model of a new kind of school, at a period when the schools of Frankfort were worse perhaps than any in Germany. The funds were raised amongst private persons, the plans followed were of course those of the projector; the State lent its willing countenance, the establishment was infinitely successful, and since its institution, the schools of Frankfort have undergone a complete and admirable change.

The *Muster* or *Model School* carries the scholar considerably higher in pursuit of knowledge than the middle school undertakes to do. The objects of instruction are, religion, the German and French languages, history, geography, technology, natural history, natural philosophy, arithmetic, algebra, geometry, writing, drawing, singing, and the exercise of the understanding, (*verstandes uebung*,) an excellent part of the system seldom omitted in German schools. The school money is higher in amount than that required in the middle school, being forty florins for each scholar; but the salaries of the masters

are higher also. The number of scholars is 500, and the funds of the establishment very nearly defray its expenses, so that the State claims no other interference than inasmuch as the masters appointed to the model school must be confirmed in their office by the approval of the Senate.

The *Catholic Volksschulen* in Frankfort are four in number; the female being separated from the male scholars in distinct establishments—a measure salutary in all situations where it is practicable, but still more salutary in large towns than in smaller communities. These schools comprise a higher and a lower boys' school, the latter of which, called the Dom school, and a higher and a lower girls' school, the former of which is called the establishment of the "English Ladies," from the circumstance of that school having originated with a religious order so called.* The lower boys' school, during

* Monsieur Cousin, in his report, makes a droll mistake, asserting that the "Anstalt der Englischen Fraulein" is an establishment "particulièrement de-

the winter half-year 1833-4, was attended by 225 regular scholars; the lower girls' school, 238. Each of these schools consists of three classes, and they are supported partly by the school money paid by the parents, partly by some peculiar funds of their own, (more especially the lower girls' school at the Rosenberger einigung,) and partly by an aid from the State. The sum paid by each scholar in the lower schools is 10 florins, and the objects of instruction are nearly the same as those in the Protestant schools, with such slight differences as the differences of creed require. The former observations, in regard to the salaries of the

stiné aux demoiselles Anglaises." It will be seen by those who have read his report, that in many more important points there is a considerable discrepancy between his account and that given above. I am aware of it, and speak advisedly, without at all wishing to impugn M. Cousin's good faith or intelligence; but it was impossible for any man, whatever might be his talent and assiduity, to make himself master of the details concerning such educational establishments as those of Frankfort in *one day*.

schoolmasters, apply to those of both persuasions.

The higher Catholic school, or select school, is, in fact, a pro-gymnasium, and is destined to prepare the scholars for more profound instruction in classical and scientific knowledge. The number of scholars varies from eighty to a hundred, and the school money paid by each pupil is 30 florins (about 2*l.* 10*s.*) annually. The higher girls' or English ladies' school received during the last half-year sixty-five scholars. The school money is the same for each child as that required in the boys' schools.

The superintendence of the Catholic popular schools is confided to a church and school commission, and there is no difference worth particular notice between the organization of these establishments in the hands of the Catholics, and that of similar institutions in the hands of the Protestants.

The Jews of Frankfort have two distinct schools, the one a primary school for the chil-

dren of poor parents, the other a higher school, of that sort which is called in Germany a *real schule*, or, in other words, a school for instructing youth in branches of *useful knowledge*. Both these schools are kept up by private subscriptions among the Jews themselves, and are immediately under a school council of their own. The inspection of these two schools is entrusted by the State to a mixed school and church commission; but I have heard no complaint of improper interference by that body in the education of Jewish children.

On the *Gymnasium* of Frankfort I shall dwell but little, and as it is my purpose to address my observations with very few exceptions to the subject of popular schools, under which head I cannot look upon the *Gymnasium*, I should not have entered into any details at all had it not afforded a most admirable example of one of the higher branches of the German educational establishments. My reasons for not treating of the higher institutions for instruction in Germany is

not alone that the formation of similar establishments in our own country is not at present contemplated, but also because no one who has ever had an opportunity of carefully examining both English and German classical schools can doubt that our own are preferable in so many most essential points, that the system of Germany in this respect can never be introduced into Great Britain.

The Gymnasium of Frankfort receives 200 students, and is divided into six classes. The objects of instruction therein are religion, the German language, (with practical exercises in composition,) writing, history, (ancient and modern,) natural history, geography, natural philosophy, mathematics, Greek, Latin, Hebrew, French, English, drawing and singing. Of these objects the Latin language occupies the principal share of attention, and next to that the Greek, next mathematics, and next the mother tongue. History follows next, and then religion. The other studies are pretty equally

divided, with the exception of natural philosophy, which though one of those objects of instruction which are evidently the most useful to man, and which are daily rising in consideration, is here but scantily provided for in the allotment of time. With regard to several other studies, apparently neglected in the Gymnasium, we must remember that considerable progress in such branches of knowledge is supposed to have been made by the scholar in inferior schools. By a judicious arrangement, the studies likely to be useful to persons of limited means and inferior station, are more amply taught in the lower classes, while the studies, which may be considered rather as matters of luxury than of necessity, are principally pursued by the higher classes, which many of the pupils never enter.

The funds of the Gymnasium since the appropriation of the former *Klosterfonds* of the institution by the State, consist alone in the money paid by the scholars, and an annual aid given by the town. The school money given by each

student is 44 florins in the higher, and 34 florins in the lower classes, and the amount of the whole is generally under 10,000 florins. The expenses of the establishment are at least 25,000 florins annually, so that a very considerable deficiency remains to be supplied by the State. The amount of the school money, however, in no degree affects the salaries of the professors, as their income is fixed by the State, which receives the money, collected by an officer of its own, and supplies the whole expenses, without leaving any question of payment between the teachers and the taught. The salaries of the different masters *are very different*, the masters of the four upper classes receiving 2,000 florins annually, those of the two under classes 1,200. The amount of payment, however, to the various masters depends so much upon the peculiar positions which they occupy in the school, that it may be necessary to deviate a little from the regular course I intended to pursue, and speak of their classification here. The masters

of the Gymnasium are divided into two divisions; the class masters and the teachers of particular branches of science taught separately. Thus, there are the masters of the 1st, 2d, 3d, 4th, 5th, and 6th classes, and, besides these, teachers of mathematics, history, &c. The last are called *fachlehrer* and amongst them the mathematical teacher receives in general about 1,600 florins, the two historical teachers about 1,200 florins each.* Another class of teachers exists, consisting of the drawing, singing, French, English, and some other

* The cause why there exist two distinct historical chairs in the Gymnasium at Frankfort is, that Catholic and Protestant children are received indiscriminately in that establishment, and of course each religious party has to guard against the misrepresentations of its adversary. I have dwelt upon the distinctions that exist between the different masters in the Gymnasium, because the impression given by M. Cousin's work is somewhat contrary; but it must be remembered that the salaries of professors in the higher German schools are always changing.

masters, and the salaries affixed to the situations held by these vary from 400 to 600 florins.

The organization of the Gymnasium is very simple. In the Senate of the State remains the real power, but the immediate surveillance of the highest educational institutions of the city is confided to the Consistory, which comprises both lay and clerical members. Under the Consistory is the rector, with whom rests the immediate direction of the establishment; and, more with a view to supply the place of the rector, in case of need, than to assist him in his duties, a co-rector and a pro-rector are appointed amongst the masters. The immediate discipline of each class is confided to the master thereof, and the discipline of the whole to the rector. The fachlehrer or teachers of separate branches of science have no authority except during their lessons. In case of death or sickness, the office of each master is filled up for the moment by a person chosen by the rector.

The permanent nomination, however, remains with the Senate. The candidates declare themselves, specify their claims, or submit to examinations; and out of the number, three are chosen by the consistory—in almost all cases with the advice of the rector, and sometimes after a general consultation amongst the professors. From these three the Senate selects one, and the nomination thus made secures to the successful candidate the post for life, unless his own conduct draws upon him such judicial condemnation, in a regular course of law, as to render him incompetent. In almost all the states of Germany, a fund for the widows and orphans of teachers is to be found, sometimes supported by private subscriptions amongst the teachers themselves, sometimes founded by the State, but often mainly upheld by donations and legacies, which is the case in Frankfort, in which city the different schools have separate widows' funds.

The principal defects in the educational esta-

blishments of Frankfort would seem to be, that in the Gymnasium, where the more advanced age of the students renders scholastic discipline more important, the administrative functions of director are exercised by one of the teachers; and that this teacher, whose duties as such are amongst the most laborious, has not only, when appointed rector, the whole superintendence of order and subordination cast upon him, but is also bound by his office to produce several erudite dissertations in the course of the year. It were unjust to say, that these various duties have been neglected by the gentleman now fulfilling them; but it is no less true that they are too multifarious and opposing to be attached to an office which may not always be filled by men of equal energy and talent. The functions of administrator should be separated from those of instructor. Another defect is found in the want of sufficient instruction in natural philosophy, mechanics, and mathematics, in the Gymnasium itself, and in the want of sufficient pre-

paration for classical studies in the inferior schools. The indiscriminate reception of children of both sexes in the Protestant Volksschulen, where it would be easily avoided, is also a great defect.

There still remain unnoticed a number of establishments for the instruction of youth in various branches of art and science, and several institutions for particular classes of persons. Amongst these are an establishment for instruction in the medical sciences, a school of arts, (called the Staedelschen Institute,) a deaf and dumb school, and infant schools, lately opened under the sanction of the State. A number of private schools offer various other opportunities of instruction to the inhabitants of Frankfort, which presents a very fair model of a free but regularly organized system of education for any other large city, and which system again requires but one additional link between the authorities of

the town and a higher power, to fit it for adoption in the cities of the most important countries.

I am, my Lord,

Your Lordship's most obedient servant,

G. I.

LETTER III.

TO LORD ALTHORP.

MY LORD,

IN my last letter to Lord Brougham, I spoke of the state of education in a great commercial city of Germany; I am now about to give the details of a well-organized system of public instruction in a State which may be looked upon as purely agricultural—a State where education is compulsory by law, but where the law, without being severely enforced by the government, is very generally respected by the people—I mean the Grand Duchy of Baden. By your permission, I will begin with a few statistical facts, which may afford data for calculations in regard to England, relative to the object I have in view.

The Grand Duchy of Baden contains about $5929\frac{3}{5}$ square miles of territory, with a population of about 1,220,000 inhabitants, comprised in 110 cities and towns, 36 market towns, with 1,686 villages. The price of beef and mutton, in almost all parts of the Grand Duchy, varies in the course of the year from nine to eleven kreutzers, or from 3*d.* to $3\frac{2}{3}$ *d.*; and the pound of the best wheaten flour is on an average $2\frac{2}{3}$ *d.* in the three winter months. This calculation of the prices has been made from places at the extremes of the Grand Duchy. The reigning family is Protestant, the people Protestant and Catholic, and the followers of both religions, with no apparent difference of feeling on the subject of education, show an equal degree of willingness in sending their children to the schools.

The Catholic inhabitants, 814,000 in number, are instructed by 1,700 schoolmasters, (of whom 300 are assistants,) in 1,294 elementary schools.

The Protestant part of the population, amounting to about 389,000 persons, are taught by 790 masters, (of whom 200 are assistants,) in 583 schools.

The rest of the population consists principally of Jews, who fluctuate in point of number; but generally maintain twenty-eight schools in the Grand Duchy. The total number of schools is 1,905.

In regard to the total number of children who frequent these elementary schools, two distinct calculations have been made at my request, by persons on whom I can place the fullest reliance; and the difference of the results is anything but trifling; the one giving the total number as 170,000, the other 198,000; leaving a discrepancy to the amount of 28,000. This difference I believe to have originated—first, in the fact of that calculation, which makes the number appear so much greater, having been made at a later period, after a slight increase of population—secondly, in the fact of there being

comprised therein the children of Jewish parents, —and thirdly, in no allowance having been made for the children who absent themselves from school. I am inclined to believe, however, that the rate of the children who really attend the elementary schools relatively to the number of inhabitants is as 1 to 7. The rate of the schools to the population is thus 1 to 641 inhabitants, and to the total number of scholars of all religions whom the law expects to attend the schools, (though some are always absent,) the rate is 1 to 103 scholars. There is one school also to 3 miles $3\frac{27}{100}$ ths, and more than one to each considerable hamlet.

My Lord, this is a magnificent establishment —most magnificent, considering the extent, the degree of wealth, and the population of the land; nor are the means for supporting this establishment less worthy of notice and of admiration, although the people of Baden still feel that something remains to be done, and are anxiously striving for its accomplishment. The

funds for the support of the Volksschulen proceed from three separate sources; and this arrangement, originating in the changes of times and circumstances, rather than in any uniform and synchronical plan, has been found to possess very considerable advantages, if there exist also some disadvantages.

1st. The Volksschulen, instituted, organized, and superintended by the State, from the State likewise derive that portion of the funds necessary for their support which is not supplied by other sources.

2nd. Each individual parent whose child derives benefit from the institution, is called upon to contribute his part towards its maintenance.

3rd. Various sources appropriated to the same purposes prior to the establishment of any general system, have, of course, been retained to diminish the burden of the State and of the parents.

From these three sources the Volksschulen derive their support. Of the first of these

sources, *i. e.* the contribution of the State, it may be only necessary to say—as the amount varies from year to year—that by the last budget the sum required for the instruction of the people, University expenses included, was no less than three and a half per cent. upon the whole expenditure of the State, the expenses of collection and management being deducted.

The amount paid by the parents, called *schulgeld*, is also very difficult to ascertain, as it varies in different years; but although the sum demanded for each individual in some parishes is not always the same as in others, it is always trifling in amount. It is, however, very generally believed throughout Germany, that education, like other things, is not valued unless it be purchased, and consequently the system of schoolmoney is almost universally advocated by those who have a practical knowledge of the effects, although Nassau offers a brilliant example of the contrary system attempted with success.

In regard to the third source from which the school funds are derived in Baden, I must beg your Lordship's particular attention, as the multitude of old rights, laws, customs, foundations, and institutions, to meddle with which was dangerous, and to regulate which was difficult, rendered the introduction of any general system of education into Baden a much more complicated and arduous enterprise, than it could prove in England; and yet the enterprise has been undertaken without hesitation, and executed with complete success. The third source of which I speak comprises the following branches:—The revenues arising from various legacies and foundations, (the destination of which has been uniformly respected, the State claiming merely the regulation of the schools, not any interference with appropriated funds:) that portion of the revenue, (whether paid in kind or in money,) arising from church and school property, which custom assigns for the support of the schoolmasters and school buildings: a certain portion

of the tithes which must be considered as distinct from the church and school property of which I have spoken; a yearly contribution, from the gememd or parish; and last, the customary contribution of the *Herrschaft*, or of various Lords, possessing a seigneurial property in the schools upon their lands, with several rights thereunto attached, which rights have been held inviolate, and which rights have seldom, if ever, been abused.

The sum produced from all these sources is considerable, yet still insufficient to enable the State to establish a graduated scale of salary for the schoolmasters, beginning with 200 florins, or 16*l.* 1*s.* 4*d.* as the lowest, and ending with 500 florins, or 41*l.* 16*s.* 4*d.* as the highest salary for instructors in primary schools, which plan was strongly recommended by the report of the school commission in 1831.

In regard to the higher schools, of which twenty-nine exist, and the Universities, which are two in number, I shall not occupy your

time, as the first are now undergoing a complete revision and alteration, and the latter could afford no example, though they might be a warning to Great Britain, especially in regard to the consequences of a want of scholastic discipline. Besides these, however, there exist in Baden five other excellent educational institutions, namely, a Polytechnic school, a deaf and dumb school, a blind school, and two distinct seminaries for Catholic and Protestant schoolmasters, each excellent in their system and organization, the Catholic containing about 112 scholars, the Protestant 50.

The organization of the educational establishment is extremely simple. With the Minister of the Interior rests the principal moving power, while to the clergy is committed the general superintendence. The Bishop, of course, is at the head of the clerical branch of the administration, but each large district has its deacon, whose especial office it is to superintend, direct, and govern the various schools within his depart-

ment. Under him again, the immediate superintendence of the schools is confided to a committee of the parish council, presided by the clergyman of the place, whose duty it is, by constant visits and examinations, to make himself thoroughly acquainted with the state of the school, and the conduct of the schoolmaster therein, to counsel, advise, and reprove him where necessary: and in cases where the master is either obstinate in error, or firm in opposition to the opinion of the clergyman, who has no power of compulsion, the question at issue between them is brought first before the parish council, thence, if still unsettled, before the deacon, and ultimately before the grand ducal council for public instruction. In addition to this regular organization, each large district has a certain number of inspectors, whose duty it is to hold a public examination of each primary school, at least once in the year, and to make a general report of the state of each to the government.

The method of instruction, and the general discipline of the school, though very strictly laid down by law, still depends greatly upon the master; and I have had opportunities of ascertaining that the moral condition of a whole parish had been changed by the appointment of a good or bad schoolmaster, and his continued residence in the place. Were there space, some most striking instances of this fact might be given, showing the absolute necessity of what have been called Normal Schools, from the immense influence that primary schoolmasters exercise upon the moral condition of the people.

Although I have considered the educational system of Germany, more especially in a political and statistical light, yet I have not failed to visit the Volksschulen, and to make myself acquainted with some of the details of instruction. The extent of instruction, however, is very various in different schools, according to the capability of the master, and the situation of the parish. Reading, writing, arithmetic, and sing-

ing, are taught in all the schools of Baden; and a thorough knowledge of the chief doctrines of the Christian religion is invariably communicated in all Christian schools. Under a well-instructed and judicious master, however, I have seen these branches of study carried far beyond their mere first principles, and that in a small school in a bad and poor situation. He had given to his scholars a very considerable knowledge of plain trigonometry; he had made his lessons in reading a vehicle for conveying much general information, and his lessons in writing a means of improving the style and of exercising the thinking faculties of his pupils. Not only were the scholars thoroughly acquainted with biblical history, but most of them could point out the geographical position, and many statistical facts concerning the countries of which they spoke, and could reason clearly and rightly upon any simple proposition placed before them. This, however, is not always the case, and it is

only by very strict attention to the education of the masters that such results can be hoped for.

Allow me now to call your Lordship's attention to a few facts of some importance, as bearing upon the expense which the establishment of a general system of education would draw upon England. The very best authority which I have consulted, states the gross revenues of the *Protestant* schoolmasters in Baden to be under 170,000 florins per annum, which, when divided amongst 790 masters, gives a salary of 215 and a fraction to each, or about 18*l.* per annum. Upon an average the rent or interest of money sunk in each schoolhouse is computed at 60 florins, or 5*l.*, and contingent expenses may be reckoned at the same sum of 5*l.* Now, my Lord, I know this computation to be too high, and that a number of deductions have not been made in the calculation, which are made in fact. However, let us make the amount still higher, and reckon the average salary of all masters at 250 florins, or 20*l.* 18*s.* 2*d.*, which every one to

whom I have spoken considers a high average, and we shall find that the gross expense of each school is, in round numbers, 31*l*. Each school is supposed to educate 103 scholars, as I have shown by a previous calculation; so that we may look upon it as certain that in the Grand Duchy of Baden, 100 scholars can be furnished with good primary instruction for 31*l*. per annum. In drawing any deductions in regard to England, we must remember two points of difference between Germany and our own country: first, in the price of provisions, and secondly, in the national character. The second point of difference was called to my notice by my admirable friend Dr. Schwartz, the father of German educationists, who proved to me that from the different habits and characters of the two nations, a greater pecuniary remuneration was necessary to induce an Englishman to devote himself to the task of a primary schoolmaster, than would be sufficient for a German.

The difference of prices between England

and the Grand Duchy of Baden may be taken, on an average, at the rate of 3 to 2, as some articles are cheaper and others relatively dearer; which will raise the price of education to 46*l.* 10*s.* for the education of 100 children in England; and even, after adding to the master's salary very nearly 10*l.* per annum more, to hold out the greater inducement which I have mentioned, the amount may be taken at 55*l.* per annum for the education of 100 children. I know not what may be the expense of the schools at present erected by the benevolent exertions of private individuals; but *I am sure*, that under a *general system properly organized and superintended by the Government*, the annual expense of educating 100 children would not be greater than I have stated. Supposing, then, the population of England and Wales to amount to 14,000,000—and the same proportion of children, *i. e.* one in seven persons to seek the schools in our native country that do seek them in Baden—2,000,000 of persons would annually receive edu-

cation at the expense of 1,100,000*l*. It may seem that this would be a great additional burden to an already burdened state; but I must not only contend that the burden, even at first, is more apparent than real, but also that ultimately, instead of a burden, it would prove a relief. It can be statistically demonstrated, my Lord, that in all states where a well organized system of education has been instituted, poverty and its consequent claims upon the public have been diminished in such a degree, as to afford the certainty of an immense diminution of that tremendous burden the poor's rates, were such an educational institution established in England. I do not say that it would extinguish them, for there must always be support provided for the old, the sick, and the incapable, of the poorer classes; but it would go far to reduce the poor rates to a name. Still it may be said the present expense would be a great burden on the finances of the state; but such is not the case. One half at least, or 5*s*. 6*d*. per an-

num for each scholar, might well be paid, (and according to the best experimental opinions should be paid) by the parents of the children taught. From the 550,000*l.* remaining, a part must be deducted for the rent and repairs of the schoolhouses, which, beyond all doubt, should be maintained by the parishes which benefit by their institution; and to meet the remaining charge I need hardly point out to your Lordship, that there are already very considerable funds appropriated for the purposes of education, which could be applied to this object, without any change of destination, or any infraction of rights. The sum then demanded of the State need but be very small indeed.

I address this letter to your Lordship, because, relating, as it does, to several points of finance, it has more particular reference to the department of the Administration of which your Lordship is the head; nor shall I make any farther apology for so doing, feeling sure, that one who bears the name of Spencer can never be

indifferent to such a subject as the education of his countrymen.

I have the honour to be,

Your Lordship's most obedient servant,

G. I.

LETTER IV.

TO LORD BROUGHAM.

MY LORD,

GOD forbid that civil liberty should be ever so far forgotten in England, as to permit a system of compulsory education to be introduced into our native country. Nevertheless, my Lord, I am going to place before you some account of an admirably organized system of public education, in which the principal feature is compulsion; and I propose to do so because many of the details are so excellent, that if any thing could compensate for the infraction of civil rights, it would be the benefit which must arise from an educational establishment so well

arranged as that which exists in Nassau. In the greater part of the German States a law for compelling attendance upon the schools is to be found, and certain punishments are appointed for its infraction; but in general the punishments actually inflicted are merely indirect, without any appeal to either a police or justice court, and brought about by natural and unobjectionable means. For instance, in most if not all of these states no one can receive confirmation, or the first communion, without due attendance on the schools; in many others no man can become free of any trade without such attendance; and in many, according to law, no one can take up any of his burgher rights without being able to read and write. These are easy means of enforcing education, and especially might be rendered so in countries where political privileges are dear. In Nassau, however, a law not only exists for enforcing education by sterner means, but that law is carried into execution with steady perseverance. In coun-

tries, however, where education is compulsory and the law is enforced, it follows, almost as a natural consequence, that the means must be supplied by the state. In Nassau, therefore, education is given to all without any direct demand upon those who profit by it. The community of course pay for it in a body, but they do so indirectly, and no school-money is required from the parents whose children follow the schools.

The Duchy of Nassau, contains, as near as possible, 1,735 English square miles, with a population of 362,652 souls, the younger part of whom are instructed by 850 masters, in 680 primary schools. These 680 schools received, during the year 1833, the immense number of 66,535 scholars, while about 500 youths were educated in the higher Government establishments, and a considerable number in the private schools of Nassau, amongst which are some of the best in Germany. This gives an average of rather more than one scholar to six of the

population, 77 to each teacher, and 98 to each school.

Although in order to present a correct picture of the educational establishment of this little state, I must give some account of the higher schools, yet of the Volksschulen or primary schools I must speak in the first place. At six years of age each child not supplied with other education, (the reality of which education must be proved to the satisfaction of a Government officer and school inspector,) enters the Volksschulen, in which he remains six hours every day, with the exception of Sunday, Wednesday, and Saturday; the whole of the first, and the afternoons of the two latter days being left free. During eight years his studies in the primary schools continue, two years being assigned to each of the four classes into which the schools are divided. In case of early proficiency, however, sufficiently proved by the public examination, the scholar can pass from a lower to a higher class before the specified time.

Each class is divided into two parts, and in these eight divisions, the child receives instruction in religion, morals, the German language, reading, singing, arithmetic, writing, composition on given themes, (generally confined to subjects of every day utility,) together with the *elements* of geography, history, natural history, natural philosophy, and the economy of health, as well as some general knowledge of agriculture and manufactures. All these objects of study are taught from books appointed by law for that purpose. The religious instruction is communicated by the clergyman of the persuasion to which the parents of the children belong. For the purpose of facilitating the objects of education, each schoolhouse is furnished with a small school library, and with what is called a school apparatus, or large tables of figures, letters, &c., for teaching the younger children; boards for carrying on calculations before the scholars, and other objects of the same kind. To the schoolhouse, which must be supported

by the parish, is in general attached a garden, a fruit-tree school, and a playground.

The schoolmasters for the Volksschulen are supplied by a Normal school, in which during 1833 were educated 93 schoolmasters. The salary of primary master varies from 200 to 500 florins, according to circumstances; and in this sum is included, at a reasonable rate of calculation, his house, garden, and some other things. Each head master has one or more assistants; and, when become unfit for further service by any natural cause, he is entitled to a pension of at least one half of his former salary, unless his conduct have merited punishment. The widows and orphans of schoolmasters are provided for by an especial fund. As far as possible, separate schools are established for the two sexes. In spring fourteen days holidays are given, and in autumn four weeks.

The immediate superintendence of the popular schools in each parish is entrusted to a

school committee called Schulvorstand, which consists of the clergyman, an officer called Schultheisen, and two or three members of the parish council, whose nomination must be approved by the higher authority of the school inspector. The duties of this committee are to examine the state of repair and cleanliness of the schoolhouse, the conduct of the master, and the method of teaching; and also to ascertain by monthly lists prepared by the schoolmaster, that all capable children regularly attend the schools, taking measures to punish by fine the negligence of parents, where cases of absence are reported.

The school inspector holds an authority superior to that of the school committee, as a commissary of the Government, appointed to superintend the schools of a certain number of parishes. The schoolmasters within his district are under his control and direction; and it is a part of his duty to insure their improvement in knowledge and method, by requiring them

to attend conferences with each other, by demanding from them written answers to various general questions, and by communicating to them such instructions as he thinks necessary from time to time. He has the power of permitting absence from the primary schools, of naming the days for the public examinations, and of granting the certificates of dismissal at the expiration of the term prescribed by law.

In one case, however, that term is not strictly adhered to; as the scholars in the second class, destined for higher studies, may be removed to a superior school called the Pedagogium, if the result of the half yearly examination prove that they have made sufficient progress in their primary studies. The Pedagogium affords instruction of a higher grade, comprising lessons in Latin, Greek, French, and German, mathematics, with the application thereof to ordinary life, natural history, natural philosophy, technology, geography, history, religion, writing, drawing, singing, and gymnastics. Nor is the

intellectual and corporeal education alone attended to; for, drawing a line (which if not metaphysically existent is practically useful) between intellect and feeling, a regular system of education is pursued in taste and moral feeling. The hours appointed for study in the Pedagogium are from seven till eleven in the morning, and from one till four or from two till five in the afternoon. Wednesdays and Saturdays are half holidays; and three weeks in spring, four weeks in autumn, together with half a week at Christmas and the same at Whitsuntide, are allowed as vacations. The regular period of attendance on the Pedagogium is four years, or from ten till fourteen years of age. The classes are four, and the rise from one class to another takes place alone after a general public examination, which is held before one or more commissaries of the Government, and lasts two or three days.

Besides assistant masters of different sorts, each class has its head master; and the whole

establishment is governed by a rector, who is entrusted with a considerable degree of power over both masters and scholars, and who is the organ through which the will of the Government concerning the school in which he presides, is communicated to all persons interested. Through his intervention, also, the wishes and opinions of those under him are laid before the higher authorities. The masters are required to hold conferences amongst themselves concerning the state of the school, &c. at least once a month; and on these occasions the rector presides, but the plurality of voices decides any question at issue in the conference. In the person of the rector, the duties of teacher are combined with those of administrator; but nevertheless so much of his time is not devoted to the former functions as is absolutely required from the other masters.

The rector gives twenty hours' instruction weekly, while each of the class masters is expected to give twenty-five. Such, my Lord,

are the general regulations of each Pedagogium, and of these institutions the little duchy of Nassau contains three.

From the highest class of the Pedagogium, the scholar enters the lowest class of the Gymnasium, and in this new school pursues his studies exactly from the point where they ceased in the other. The instruction in ancient and modern languages is carried further; a course of Hebrew is added for the theological students. Ancient geography, Greek, Roman, German antiquities, and universal grammar also receive attention. The outlines of Astronomy, together with various branches of philosophical study, (which in Germany is subjected to infinite subdivision,) are here taught; and all the objects of instruction begun in the Pedagogium, are pursued as far as the knowledge and abilities of the masters and scholars will permit. Drawing, dancing, music, riding, gymnastics, swimming, &c., are here, however, objects of private study, left to the option of the students,

but, when desired, are carried on under the superintendence of the masters, who are also invested with authority for the purpose of controlling the general conduct of the scholars, though the latter are permitted to lodge in private houses in the neighbourhood. Nine masters are required in the Gymnasium; their relative position towards the rector, who is appointed to direct the whole, is precisely the same as that of the rector and masters of the Pedagogium, and, indeed, a very great similarity in all the other regulations exists between the two institutions. The rules regarding holidays, conferences, and examinations are the same. The instruction in these establishments is gratis, and the course of education ends with a general public examination. Besides these general establishments, there exists a number of institutions for particular kinds of education, the most important of which is the Normal school, or school for future masters of elementary schools. This establishment, I have

every reason to believe, is conducted with the most scrupulous care. It is provided for at a very considerable expense by the state, and I know that the most particular attention is directed towards maturing the judgment, and confirming, directing, and cultivating the moral feeling of those who are destined to form the hearts and understandings of the people. Nor can I refrain from expressing here my deep sense of the necessity of such moral education in the Normal schools, in order to secure, beyond all doubt, the just application of religious knowledge.

Your Lordship need not be told that, would all good men combine to give good education to the people, vice and folly would soon experience a decrease ; or, in other words, you need not be told that good education is the true vaccine which alone can eradicate from amongst us the disease that infects us all ; but it needs most strongly to be enforced, and continually to be repeated—perhaps

more to the learned and the talented than to the ignorant and to the simple—that education, unless it be good, has no certainty of success, and that to give or to permit an evil or a negligent education, is to expose the child to the plague, for the purpose of guarding it against the small-pox. At all events, we have no right to Utopianize, if I may use such a word—we have no right to take it for granted that there is any principle of good in the human heart, which will lead it remotely to right, when we have a straightforward way before us of bringing it thither. What I mean is, that we have no right to rely solely upon general education for convincing the people by any long train of hypothetical results, that virtue is happiness, when we have at hand the more direct and speedy road of insuring that object by rendering the general education we furnish the best that human frailty will permit us to devise; and I feel sure that the time will come, when there will not be one voice in

Europe that will not cry shame upon that Government, which affords none, or negligent instruction to the people, when the exertion of a little energy and perseverance would have produced a system both general and good.

I have the honour to be

Your Lordship's obedient servant,

G. I.

LETTER V.

TO LORD BROUGHAM.

MY LORD,

HAVING spoken at large in my former letters of the system pursued in several of the German States, in regard to the PRIMARY SCHOOLS, I shall not dwell long upon those of Wurtemberg and Bavaria, as no very important point of difference presents itself between the lower schools of those two countries and the same institutions in other German States, and as I wish to comprise my observations regarding these kingdoms in one letter. In Wurtemberg the Government and a great proportion of the people are Protestants; in Bavaria, the Government and the

bulk of the people are Roman Catholics, and on comparing the educational establishment of these countries it will be found, that the enlightened Catholics of the present day are any thing but averse to the education of the people, that where all things have been equal, they have as often led as followed in the dissemination of knowledge, and that in countries, where the reverse is the case, it has apparently been the spirit of private interest or public faction which has placed a bar against improvement, not any internal repugnance thereunto in the Catholic religion itself.

In Wurtemberg there existed formerly, I believe, a Minister of Public Instruction, as a distinct officer. At present his functions are performed by the Minister of the Home Department, in conjunction with the consistories of the two churches. The Protestant Consistory, with the occasional aid of the Synod, prepares all the laws which affect the education of the great mass of the people, and superintends the general

execution of those laws; but this body—the Consistory—is not, as may be supposed, composed alone of ecclesiastics. It consists of a director, six counsellors (half the number lay, and half clerical) a lay and a clerical assessor, two secretaries, a registrar, and a revisor. Under this body the immediate superintendence of the schools is confided to the deacons, the school inspectors, the clergy, and a number of superior officers, whose functions would require too much space to enumerate here. In regard to the duties of all these persons, however, strict and judicious regulations have been laid down at different times; and the most important of these rules have been compiled and lucidly arranged by M. Knapp, one of the most zealous and intelligent of the deacons.

In regard to the primary schools of Wurtemberg, I shall only proceed to state a few miscellaneous facts, and then direct your Lordship's attention to the fine institution called the Real Anstalt of Stutgard, which, with the

school of arts in close connexion with it, forms one of the most useful and remarkable establishments in Europe.

Wurtemberg, with a population of less than 1,700,000 souls, comprises the space of 360 square German miles, containing 131 towns, 1,671 villages, and 2,880 hamlets. It is divided into six generalates and 50 decanates, in which are situated about 1,500 Protestant schools, and about 830 Catholic schools. The masters for these schools are, as usual, educated in distinct seminaries, and their appointment from the seminary to the actual duties of a school takes place in a peculiar manner. The right of selection from the seminary is originally vested in the commune to which the vacant school belongs, but in a great number of instances the commune has wisely ceded this right to the Consistory. When it has not done so, however, it makes choice of three candidates, from which number the Consistory elects one, generally naming the eldest on the list, where no very

extraordinary qualities distinguish either of the other competitors.

The candidates for the post of schoolmaster are not permitted to enter the seminary before they have reached seventeen years of age; nor does their education for that most responsible situation, nor the proofs of their capability for it, begin at their entrance into the Normal school. Long before that period they must give notice of their intention to devote themselves to such pursuits, and must undergo a previous preparation of two years ere they are allowed to enter the seminary. I do not know whether this be demanding too much, but the result is, at all events, good—so much so, indeed, that the Jews of Wurtemberg voluntarily educate their schoolmasters in the Protestant seminary, submit to its regulations, and have petitioned that their schools may be examined and superintended by the Protestant school inspectors.

I will now speak of the Real Anstalt; and I

know not how to translate the name better than by calling it the Useful Knowledge Institution. But the object of the establishment, as explained by the directors, will at once show its utility. "Its purpose is to afford to all young persons whose station and probable pursuits do not require a knowledge of the learned languages, or, at all events, a deep literary education—to all intended artists, manufacturers, nurserymen, tradesmen, agriculturists, foresters, &c., useful and needful instruction in the fundamental principles of their future callings, and to give them practice and facility in the carrying on and improvement of the same; and at the same time, through the ennobling of their hearts, and the formation of their judgments, to render them good and rational men, and useful and worthy members of society."

Such is a bald translation of the statement put forth by the rectorate, in regard to the objects of this institution, and these objects are sought to be accomplished by 244 lessons

weekly, given by the rector with six regular and ten assistant masters. The objects of study are religion and morals (with a Catholic and Protestant instructor); the German, French, and English languages, and Latin, inasmuch as it tends to facilitate the study of modern tongues; arithmetic, as far as algebraic equations, and the use of logarithms; geometry; natural history, comprising a knowledge of the animal, vegetable, and mineral kingdoms, and that information concerning the properties of various animals and substances, which is required in ordinary life, and may be useful in different branches of art; geography, directed principally towards a knowledge of the arts, sciences, and productions of other countries; history, confined to the most remarkable facts, and to simple chronology; writing, both in the German and Roman characters; drawing, comprising architectural design; and singing at sight.

The quarterly school money paid by the per-

sons who frequent this school is four florins or 6*s.* 8*d.* in the lower classes, and five florins or 8*s.* 4*d.* in the higher classes. The scholars can enter at eight, and must close their studies in the Real Anstalt at seventeen years of age.

In close connexion with this establishment is a school of arts, established in 1829, for carrying on any instructions already received, to the highest point that the knowledge of the masters will permit. It is divided into classes which are in fact equal to four higher classes of the Real Anstalt. The studies are conducted under one professor of architecture, five painters, two sculptors, one copper-plate engraver, three modellers in plaster, one marble worker, and one lithographic engraver, together with several other teachers, which a treacherous memory prevents me from specifying. The mere description of this magnificent establishment gave me the strongest desire to ascertain with my own eyes whether, as is so often the case, that which appeared so fine upon paper might not

assume a very different aspect under close inspection. I visited the institution some time ago under the guidance of a gentleman to whom the schools of Wurtemberg are very much indebted, and I found the reality far exceed the description. The works of the scholars, some in a finished and some in an unfinished state, greatly surpassed my expectations, especially in architecture, modelling, lithography, and sculpture.

I will now, my Lord, turn to speak of Bavaria, in which country you will find that within the last fourteen years the increase of the popular schools, and of the scholars who frequent them, has far exceeded the relative increase of population; and it will be apparent to any one who examines closely, that few countries have made greater progress in supplying the means of good education to the people than the kingdom of Bavaria. The extent of territory is 1,365 square *German* miles, and in 1820 the population amounted to

4,134,900, for the instruction of which there had been erected 5,008 schools, conducted by 7,114 masters and assistants. The number of children actually frequenting the schools was then 489,196. This calculation includes both Old and New Bavaria. The admirable statistical report made to the Government of Bavaria in the month of May of the present year, and not yet published,* gives the following picture of the state of popular education in Bavaria:—

Protestant Schools	2,874
Catholic Schools :	6,264
Unclassed	253
Total	9,391
Increase since 1820	4,383
Catholic Scholars	599,636
Protestant Scholars	231,585
Jewish Scholars	9,482
Total	840,703
Increase since 1820	351,507

* This report has, I believe, since been published, but I am happy to express my sense of obligation for the liberal courtesy with which my inquiries were met

H

The exact increase of the population since 1820 I am not able to state with so much precision as I could wish; but I know that a year and a half ago the increase since that year was computed, from the very best sources, to have been under 630,000; and there is every reason to believe that up to the present day the population of Bavaria does not exceed 4,850,000. Now, even allowing that in the calculation made in the present year the numerous Sunday and festival schools which have lately been erected are included, and that allowance must be made on that account when we speak of the schools of 1834 as compared with those of 1820, yet the increased number of the scholars is the more material fact of the two; and we shall find that whereas the population has increased in the proportion of about 7 to 6, the number of children frequenting the schools has increased as 7 to 4, or thereabouts. I cannot allow, in Bavaria, and for the facilities afforded me in every department.

however, any deduction to be made on account of the Sunday and festival schools of Bavaria, when the calculation in which they are included tends to prove the increased means of education afforded to the people within the last fourteen years, for I look upon those Sunday and festival schools as having done very much towards the instruction of the populace. As I before said, my Lord, I am a Protestant, and perhaps may be considered as bigoted in my ideas regarding the sanctity of the Sabbath, and the necessity of taking every rational means to prevent either the passions or the temporary interest of individuals from gradually doing away an institution which, intended alike for the benefit of man's heart and soul and corporeal frame, was divine in its origin and divine in its object—I mean, of course, the institution of a weekly day of repose and prayer. With these views, my Lord, it appears to me that many branches of instruction have been introduced into the Sunday schools of Bavaria, the intro-

duction of which into the Sunday schools of England I could by no means advocate. Did I, however, view the uses of the Sunday as many very pious Roman Catholics do, I should regard the Sunday schools of Bavaria as most admirable; and could such things as leisure hour schools be established in England, no better model could be proposed than one of these institutions. I shall now, however, without farther remark, proceed to give a brief account of what is termed the Higher Festival School of Munich. The scholars in the general festival schools consist of persons under eighteen years of age, who have passed or are passing through the primary schools, and of persons who from any cause have neglected to attend the popular schools till a more advanced period. The attendance of the former description of scholars is compulsory: that of the latter is voluntary; and, owing to strict enforcement of the laws regarding public instruction, the class for those who have neglected their early educa-

tion is not now numerous, though I found in it several persons apparently upwards of thirty years of age.

The *Higher* Festival School, however, is principally destined for the further education of those who have concluded their primary studies; and, in order to afford the greatest possible portion of instruction to the greatest number of persons, in the short space of time that circumstances allow, the scholars are so classed, and the lessons so arranged, that no moments are lost. The lessons were given in the following order during the year 1833:— Religious instruction opened the day, and was followed by a lecture on natural history to a part of the scholars, while other masters, in separate halls, were engaged in instructing those who had neglected their early education, and those who wished to perfect themselves in reading, writing, and composition. From nine till ten o'clock, one class was occupied with mathematics, while another received a lecture

on chemistry, elucidated by experiments. From ten till eleven, two masters gave lessons, the one on geometry, the other on physics; and during the three quarters of an hour that succeeded, short dissertations were delivered to two separate classes, on history and commerce. While these lessons were proceeding, the drawing and model schools were opened from nine till eleven o'clock, and again in the evening from one till four. From eight till eleven, lectures on descriptive geometry were also given; and, during the same hours, as well as from one till four in the afternoon, the workshop for practical mechanics was kept open, under the direction and superintendence of an able professor. Other hours were appointed for attending divine service, and for exercising the religious knowledge of the pupils by catechisms in the different churches.

Though proofs of the master's skill were to be found in the proficiency of the scholars in each class, yet I was particularly struck by the

readiness and rapidity with which many of the youths in the arithmetical class carried on very complicated mental calculations, especially as the operation of multiplying was conducted in a different, and apparently more complicated manner, than that in use with us. The mechanical workshop also struck me much, and the various machines produced by the scholars themselves, exhibited an accuracy and facility which far exceeded my expectations.

In the Female Festival Schools, sound instruction is communicated on every branch of those occupations, which are peculiarly attributed to the weaker sex; and, in the lower Sunday schools, the young people of an inferior age receive a general religious education, and give a sort of repetition of what they have learned during the week.

On the strict, and somewhat severe laws, which regulate the Festival Schools of Bavaria, I might make some observations, but

that the short space of a letter is at an end.

I have the honour to be,

Your Lordship's obedient servant,

G. I.

LETTER VI.

TO LORD BROUGHAM.

Florence, July 19.

MY LORD,

IT was my intention to notice in regular order every thing that I thought worthy of attention in the educational system of each of the German States, but these letters have already extended far; and I must affix a limit to them. Saxony and Saxe Weimar, it is true, offer many points worthy of observation; and in the lower schools of Austria, the educational system presents various features of interest; but I trust that what has been already written has been sufficient to

show that, although the system of Prussia is even less applicable to England than to France, yet valuable hints for our own future proceedings are to be derived from each of the German States, and a grand example from all. May this example have its effect, my Lord, by showing you and others what energy and perseverance can accomplish; and may the slight sketches of valuable institutions given in these letters, induce you to institute a more profound inquiry into establishments which must influence the fate of nations and the happiness of generations yet unborn.

Your Lordship might, perhaps, reply, and with great justice, that, however well disposed yourself, or any of your colleagues in high office, may be to introduce a system of general education into Great Britain, the great differences which exist, less between the situations of the English and of the German people, than between the situations of English and German ministers, raise obstacles to the accomplishment of such a purpose in England, which are not to be found

in Germany. It is there, I acknowledge, that the difficulty lies; but, nevertheless, after long and deep thought upon the subject—after having seen the working of different systems in different countries—after having marked the defects, the follies, the dangers, the vanities, which in various Governments have impeded the progress of education in various States—I remain profoundly convinced that a system of general education is absolutely necessary to Great Britain, and that it must, and can, and will, be introduced. The introduction of it upon one grand and regular scheme, and not as a piecemeal and incongruous mass, will immortalize the person who accomplishes it; but of course the means of doing so must be applied to times and circumstances. In arriving at the conclusion that a general system of education can be introduced into England, I have of course been led to a consideration of the measures necessary to that effect. Those measures divide themselves into financial and administrative; but I shall only speak of some, and of those very

generally, having before my eyes the knowledge of the usual fate of anonymous suggestions.

The first thing wanting to any general measure for public education is the appointment of a parliamentary committee to inquire into what funds are already in existence, which could be applied to the purpose of affording instruction to the people upon a regular system, without any infraction of rights, or direct deviation from the expressed purpose of donors, testators, and other persons, from whom any parts of such funds have been derived.

I think, my Lord, that very great resources would be found within the terms of this category ; and it would then be an easy undertaking to calculate the farther sum necessary to give an elementary education to all children whose parents were willing to take advantage of the benefit offered them. In making this calculation, however, it would be necessary, in order that the burden might be as light as possible, to bear one or two points in mind ; the first and most im-

portant of which is, that the people are not yet universally sensible of the necessity of education; and therefore that two results will certainly follow: in the first place, not one half of the children of the proper age will attend the schools during the first two or three years after their establishment; and in the second, as the benefits of education become generally felt and understood, infinitely greater efforts will be made by parents of all classes to support the system, much will then be voluntarily done in aid of the schools, and much will be borne without a murmur, which would now be considered as a grievance. These two results, and this very unconsciousness of the necessity of education, are in many respects favourable to the first efforts; for, in the commencement, the number of schools established need not be near so many in relation to the population, as is ultimately proposed; and as the necessity for greater supplies increases, the willingness of the people will have increased in the same proportion. Thus, taking the population of England

and Wales as before at fourteen millions, the proportion of children of the proper age as one in seven, two millions would require education; but there can be little doubt that within the first three years after the general establishment of schools, from various causes operating together, not above one million would take advantage of them; and thus ten thousand schools would suffice till the benefit was felt, and the spirit and the necessity grew up together. In regard to school houses also, till the advantage be so strongly seen, as to render the expense of building them light to those who are to profit, it would be absurd to undertake the erection of such edifices. Each parish should be empowered to hire a sufficient number of houses for the schools appointed for its portion; and in all instances the rent of the school houses should fall upon the parish. It would not be long, my Lord, before school houses would be built all over the land. In regard to the other expenses, I have already expressed my opinion, that one

half thereof should be borne by the parents whose children seek the schools; and the other half by the state, aided by whatever funds are found already existing; and in cases where the parents are absolutely incapable, surely the parish should supply the sum, taking care that such arrangements be made that the aid be not converted into a degradation. Allow me to remark, however, that on no account should the schools be called parish schools; a name which abuses on the one hand, and prejudices on the other, have combined to render odious.

Supposing all financial difficulties overcome, and such a plan adopted as would render the system as economical in its general features, and as little irritating in all the minor details as possible, while the means of collecting the sums paid by the scholars, were such as in no degree to embroil the master with the parents on pecuniary points—the formation of the plan of teaching, the choice of books to be adopted, and the general organization of the administrative part

of the system, would still remain for consideration. I need not point out to you that, to refer such matters to the consideration of a parliamentary committee, would be to dissolve the whole into thin air. Such arrangements must be made by persons whose official duty it is, and by none others will it be well performed. In the late excellent notices of M. Cousin's book, in the *Edinburgh Review*, the appointment of a Minister of Public Instruction is advocated in order to form the head or the nucleus of the whole system. On this point I cannot agree with the reviewer, if, by a Minister of Public Instruction he means a functionary forming part of the cabinet, and changing with every change of party. Such is the situation of the officer so named on the Continent; and in despotic States, or those in which, from any cause, political changes rarely take place, no great objection exists against entrusting the chief superintendence of the public education to a cabinet minister. I cannot help believing, however, that the reason

why the educational system has made so little progress in France, why the efforts towards its adoption have been so broken, so desultory, so abortive, has been that the functionary of whose department it was the principal object, was chained to the chariot wheels of party, dragged on or hurled back by every movement in the machine of state. He to whom is entrusted the awful duty of watching over, and providing for the instruction of a great people, should have no politics in his official character, as certainly as a cabinet minister must and always should have politics. He should have firm, clear, and definite principles regarding the duties of his station; but that is a very different matter from party politics. The educational system should not be a system of experiments; it should be a steady, uniform, constantly operating power, receiving perhaps new vigour and impulse from the changes taking place in other departments of the state, but receiving that new vigour and impulse with as slight a shock as possible. This

can never be obtained by entrusting a cabinet minister with the chief superintendence of public instruction. In order to digest the general plan of teaching, to select the books from which knowledge is to be communicated, to determine the details of organization, and, in short, to prepare that general plan, which must be submitted to parliament for approval, a body of commissioners must necessarily be appointed, with a president and other officers.

Now, my Lord, I do not feel sure that the persons whom various motives of expediency might induce Government to name in order to form the plan, would be those best suited to superintend the execution. But the form of that body of commissioners might give a very fair model of that which is required for the chief direction, superintendence, and administration of the schools throughout the land—I mean of a Board of Public Instruction, with a President, Vice-President, and Secretaries. The President of that Board might perform all the functions of a

Minister of Public Instruction, except where the higher authority of Parliament was required, corresponding with the Treasury upon matters of finance, and with the Secretary for the Home Department upon other affairs. The Privy Council would always hold sufficient power to communicate any new impulse which might be found necessary to the educational system, through the medium of this Board, which would on its part guard the system from the shocks of political change. In regard to the constitution of this Board, its numbers could scarcely be less than sixteen, besides the President and other officers, if a regulation were strictly enforced, which would be absolutely necessary to its efficiency, namely, that one half of the commissioners should sit for a certain number of hours each day. It would seem also absolutely necessary, that none of the members or officers of this board should be competent to hold any other office under Government; and yet the salaries might be kept sufficiently small,

to prevent the expense being excessive ; while, were it a positive understanding between the Parliament and the Administration, that all the official situations thus created should be bestowed upon scientific and literary men who had actually produced some work of utility, a want would be supplied which has been much felt in England. Of this, however, more in my next and last letter. The minor organization of this system, and the means of establishing an easy communication between the branches in the country, and the central board in the capital, would present few difficulties ; while the various officers of counties and hundreds would not be much burdened, by being called upon to undertake a considerable part of the new labours thus created. In regard to the fiscal arrangements, the experience of the German educationists tends to show that the sums collected as school money, &c., are always better placed in the hands of Receivers General of particular districts, who are again

authorized to pay a fixed salary to the schoolmasters within their limits, accounting to the General Board in the capital. The local inspection of the schools, and to whom that local inspection is to be entrusted, present more difficult questions. My own opinion is formed upon the subject; looking upon the clergyman of the parish as the natural superintendent of the instruction of the youth within his cure, I would give him the assistance of one or two persons selected by the parishioners, and would add the occasional visit and examination of an officer of Government, to ensure that the regulations of the General Board be strictly enforced. That all Government officers so employed, and all local inspectors, should be bound to make an accurate report of the state of the schools, at certain times, I look upon as the most important feature of the whole, in order that those who have the chief direction of the system may always be sure that the educa-

tion furnished to the people is positively good ; for I must once more reiterate that a negligent, an indiscriminate, or an ill-directed education, is worse, far worse, than none. The various kinds of knowledge are to the passions and vices of human nature like the various medicines which art has discovered to remedy our corporeal infirmities ; but to expect that the ignorant will select what is good, and reject what is bad, is to expect a child turned loose in a chemist's shop to choose those drugs that are beneficial, and avoid those that are hurtful to it ; nay more, it is to expect the child to do so, when some of its bitterest enemies have been mingling the poisons with honey, and smearing all the rest with gall.

I have the honour to be,

Your Lordship's humble servant,

G. I.

LETTER VII.

TO LORD BROUGHAM.

Florence, August, 1834.

MY LORD,

IF, as I have attempted to show, the education of the people be one of the first objects of all good government; and if, as I presume it is, the moral education be a matter of as great importance as the intellectual education, and should go hand in hand with it; then it will follow of course that one of the most weighty considerations for every one engaged in the endeavour to ameliorate public institutions, must be the means of encouraging and support-

ing the saner and more important branches of literature. By the saner and more important branches, I mean those which have a *direct* tendency to improve the heart and instruct the mind.

Various causes, always operating in some degree, but operating more strongly at particular epochs than at others, tend to render many of those branches of literature which indubitably confer the greatest benefits upon society, less popular than those of which the avowed object is to amuse the fancy, or solace the idleness of the public: and consequently the works which not only are most deserving, from their moral effect, but which likewise require in their composition infinitely more time, labour, and vigour of thought, can seldom hope for an equal reward with easier and less beneficial productions, so long as the recompense depends solely upon public favour.

No time can show this fact with more lamentable force than the present; and as historical

inquiry and disquisition has suffered more than any other branch of literature, on it I shall principally dwell, premising that the same observations are more or less applicable to all the other efforts of instructive literature in Great Britain. It may be said, indeed, that great historical works are still undertaken, and are tolerably successful; and it has been more than once asserted that the multiplicity of small and cheap publications on subjects of real knowledge, which have of late issued from the press, prove that the public taste is by no means so adverse to useful literature as some persons have supposed.

In regard to the first of these arguments, it may be replied that the sea ebbs not at once; and thus, though from time to time various circumstances may induce men of learning and information to labour on subjects that they love, yet the constantly operating causes acting against sane literature, not only will have the effect of reducing it ultimately to a mere memory, but has

already done much towards that result. Holding in view the immense increase of publication which has taken place within the last fifty years, it is not too much to say that the proportionate diminution of this class of writing has been at least three quarters; and in regard to the remuneration which even the remaining fragment receives from the public, an inquiry from the booksellers would show that it is very nearly nominal. But, my Lord, besides those great historical compositions, which do still receive some encouragement, however small, there are other labours in the field of history, of subsidiary interest, but scarcely of subsidiary utility, which never can and never will receive any thing like recompense from public favour, for the great and intense study and exertion which they require. I allude to the minute inquiries into particular facts, the long laborious investigations of dark points and difficult questions—in short, to the discovering the stone in the quarry, the hewing it from the rock, the bringing it forth to

the light of day. These things are any thing but unimportant, are any thing but undeserving of reward and encouragement, if *the first virtue of history is, to be true*. That it is so, requires no great reasoning to prove; and it can scarcely be doubted that the beauties of style, and the deductions of assumed philosophy, and the grand general views so much cried up to-day, are worse than useless in historical writing, if the premises be false. Indeed we may go further still, and while we boldly assert that the prevailing vice of historical writings in the present times is the relatively greater attention bestowed upon deductions and generalization than upon facts and causes, we may trace the origin of that vice to the want of encouragement bestowed upon the searchers for truth. It is not alone because the imagination both of the reader and the writer is pleased by expatiating rather than by inquiring; but it is chiefly because the labour of correct investigation is so great, and the recompense from the public so small, that

the antiquary or historical critic will seldom undertake it; and the historian, rather than hew the stones for himself, builds up a disjointed edifice with crude and unformed materials, and covers the cracks and flaws with the plaster and the paint of hypothesis and rhetoric, which gains him as much fame and far greater emolument with the children of his day, than if he raised with the labour of years a solid structure upon a secure foundation. The more inquiry is urged, the more it will tend to show that the higher and the more profound branches of every kind of literary labour are daily less pursued and honoured in Great Britain, compared with the increase of population.

In regard to the multiplicity of cheap publications which have lately issued from the press, those intended for the general instruction of the lower orders do not fall within these observations; and the number of libraries, &c., which have flooded the world, tend to prove any thing but a disposition in the public for real and ac-

curate knowledge, or an inclination to encourage those who strive to supply it. They prove a most decided taste in the public for superficial knowledge—a desire to possess gossip of many kinds, upon as small an expense of time, labour, and money as possible; but they prove nothing else. Looking upon the matter as a mere affair of merchandise, the quality of the goods supplied to a market may always be considered as some indication of what that market demands; and we shall be easily satisfied that the demand was for nothing very good, when we look at what those libraries have generally been—miscellanies crammed full of the grossest and most extraordinary errors—collections whose baleful influences seemed to stupify and deaden the faculties of the cleverest men, as soon as they attempted to write in them. Some volumes, indeed, were tolerable, two or three were excellent; but the vast mass was a mere collection of dross, and worse than dross. Far from showing that the public have any taste for sane literature, their temporary

popularity and their terrible fall, alike prove the contrary; and a strict inquiry, not into opinions but facts, will evince, that in matters of literature there is no recompense to be hoped for the long labour, anxious study, and severe thought, necessary to the production of sound, finished, and instructive works.

This is the case, not alone in England, though certainly more strikingly so there than any where else. Every other country in Europe, however, either advanced in point of civilisation, or important in point of extent, has felt the truth so strongly, that in none—with the painful exception of our own—has the extension of that reward to sound literature, which the public taste will not supply, been neglected by the Government. Various motives—combining every principle of patriotism and good feeling with views of general utility—have at once inspired the people and the Governments of other lands to reward, with pleasure, high literary and scientific merit. The men and the

monarchs of France, of Germany, and of Russia, have, for many years, been sufficiently enlightened to perceive, that services as great may be rendered to the country, by him who wields the pen to reform her manners, to improve her intellectual condition, and, by discovering the truths of the past, to hold up the most instructive of lessons to the present and the future, as by him who improves or applies her laws at home, or by him who defends her rights and interests in the cabinet or the field; and consequently all other Governments have been enabled, and every other nation has been well pleased, to hold out proportionate rewards to services in the department of high and instructive literature. Great works, too, though not always coming exactly under the class of which I have spoken hitherto,—but great works of every kind—have been considered by other nations, and will always be considered by all those who are not mere mercenary machines—as adding to the national honour and reputation; and have, therefore, in

other countries obtained those honorary distinctions, which, in many cases, can prompt and repay great exertions, where pecuniary recompense would be ineffectual and inapplicable.

Various circumstances have hitherto, in England, confined the power of rewarding literary merit to three very scanty and inefficient sources—first, the public taste, of the extent of which we have already spoken—secondly, royal, or rather ministerial, patronage, of which a few scattered and somewhat curious instances are on record—the third source, which is now arid, was the patronage of the wealthy and the powerful, by which it is to be hoped no literary man in the present day would be degraded enough to profit, even if the system were to be revived. Royal patronage then, or rather the support and encouragement of the state, is the only source from which literature has any thing to hope.

Amongst the many causes which have, up to the present time, prevented any general administrative measure for the protection and recom-

pense of instructive literature, only one, and that the chief, may require notice—I mean apathy, a principle which is never suffered to act in England when any man's individual interests are concerned; but which has hitherto been powerfully oppressive, when great but general objects have been to be obtained. This, however, is gone, I trust, into the dust of other centuries, never to revive again. I do believe, as I sincerely hope, that a great part of the nation begins to see that something more is to be felt, and to be considered, and to be provided for, than momentary convenience and individual interests; and to perceive that the great object of ameliorating the state of society, has for its first principle the advancement and improvement of the human mind. If so—if energy is really awakened to these objects, the present state of things in regard to the higher branches of letters can no longer exist; the Government must, ere long, form some plan and devise some means of supporting those classes of litera-

ture which public favour will not support, of rewarding those labours that public taste will not reward, and of honouring those who have honoured their country by adding to its literary reputation.

Difficulties will, of course, lie in the way of the Government, for where can man place his foot without impediments? But it is enough to say, that in any plan devised some expense would be required, and some apparent patronage will be placed in the hands of the Ministers, in order to show in what the chief difficulties will arise. The first opposition will proceed from a spirit which the necessities of the times originally generated, and which, by the outcry of short-sighted men, and the declamation of interested and ambitious men, has been carried to a pitiful and lamentable excess—I mean the spirit of petty economies, or the sacrifice of great and certain advantages to small but immediate savings. The sums required, however, would be so inconsiderable—the ways in which the object

might be attained at a small expense are so many—and the object itself both so advantageous and so generally desired—that this obstacle may probably be overcome with but little resistance.

A second difficulty may be anticipated in the very proper jealousy with which the English people regard every extension of ministerial patronage; but in this instance patronage can scarcely be said to exist. The works of literary men, and their claims upon the public, are before the world; and, though the popular taste be not good enough to produce a large sale of useful and laborious works, yet the public judgment is almost without fault in deciding on what is deserving of reward. This being the case—looking to the present state of England, to its future progress, and to the power of the press—I am not too bold when I declare that it is next to impossible that any recompenses assigned by the public for literary efforts, should be bestowed unjustly by those appointed to dis-

pense them. I say not only that no man would dare to give them corruptly, but that few men would dare to receive them—and woe to those who did.

However, in the consideration of any scheme destined to effect the purposes desired, it would be necessary to bear these obstacles in mind, in order, by foresight, to render all objections raised upon them irrelevant; or, in other words, it would be requisite to consider economy as far as consistent with the great object to be obtained; and to add every safeguard that could be devised to the protecting power of public opinion, for the purpose of preventing that from becoming at any time a matter of patronage or a means of corruption, which was originally intended to be a matter of justice and means of improvement.

In regard to the method of promoting the higher classes of instructive literature, there can be no doubt that there are but two means which, combining stimulus to future exertions,

with recompense for past efforts, will induce men of talent to apply their energies to cultivate the difficult field of historical research or moral disquisition. The first of these means is, of course, to secure to them some pecuniary benefit—to hold out to them some object which the exertion of the mind and industry will certainly obtain; and thus to make them feel that the employment of their talents, the occupation of their time, and even the considerable pecuniary expenses which many branches of research require, will no longer be in vain—to show them that their duty to themselves and to their families is not lost sight of, while labouring for the public benefit, and that the cold meed of the applause of the few, or the still more desolate portion of posthumous renown, is not all that is to attend their genius and repay their exertions. Did literary men in England feel this to be the case, many of the most worthy would dedicate themselves to greater objects than they can or ought to pursue at present; and foreign

nations would no longer have to reproach us with carrying commerce into our literature, and devoting ourselves exclusively to *the manufacture of what will sell*. This, my Lord, you must well know, is a common reproach against us amongst foreigners; but while they make it, they forget that England is the only country in Europe where the Government does nothing to promote or encourage literature.

There are, however, some men happily placed in such situations as not to require pecuniary remuneration, who will both bestow labour and money upon literary pursuits; and surely to render the number greater, and to reward those that do exist, it is scarcely too much to expect that those who follow the higher walks of literature, should be admitted to share in those honorary distinctions which are showered with so profuse a hand on other classes and other professions. The successful soldier has his honorary reward as well as his pay; the sailor rises like him to the highest stations, and enjoys

every mark of distinction; the lawyer is not alone rewarded by his fees, but is led on to exertion by the prospect of dignities and honours; and the mitre and the stole are before the clergy. All, besides their mere emoluments, have their honorary recompense; and Heaven forbid that they should not; for such rewards, there can be no doubt, are—and ever will be, so long as Mammon is not the only god of the human heart—the noblest stimulants to exertion, to emulation, to perseverance. God forbid that all professions should not look to such rewards; but shame, shame to think, that men who have honoured their country by the noblest exertions of the human mind—whose names will stand revered by posterity as long as the English language is known—whose writings form a brilliant part of our national glory—should have lived unhonoured, undistinguished, unrewarded by the Governments under which they shone! I could almost fancy that I was writing of some period

of the dark ages, and of some country where the light of learning and civilisation never appeared; but it is enough to say that such a state of things is a gross and glaring evil, and should be amended.

It was my intention to have drawn out a general statement of all that is done in the principal States of Europe, for the encouragement of literature, but many difficulties have lain in the way. The permanent and magnificent establishments of France are too well known to need comment; and the great efforts of the Government of that country to reward and honour literary merit, need scarcely be dwelt upon. Nor is it necessary to point out the immense exertions made by the Prussian Government in the same direction; nor to show that the highest honours and most desirable offices of the state are willingly bestowed by the king upon those who have distinguished themselves in the pursuit of letters; nor to detail the wise measures, the indefatigable exertions,

and the liberal spirit with which Von Altenstein* has sought for those who merited reward and honour, not only among the subjects of the King of Prussia, but amongst all those who have enriched German literature with their works. In the State of Baden, however, whose revenues and population, when compared with those of Great Britain, are small indeed, a yearly sum is destined to the encouragement of literature and the arts; and were an equal sum in proportion to the population (not even considering the relative difference of wealth and revenue) placed at the disposal of the British Ministry for the same purposes, it would leave but little to be desired. That sum, upon an average would amount to 14,000*l.* per ann., and would more than defray the expenses of a Board of Public Instruction, the offices in which would

* The Minister of Public Instruction. He very lately sent the order of the Red Eagle to the excellent Dr. Schwartz, the patriarch of German educationists, a gentleman totally unconnected with Prussia.

be the best reward for literary exertions. From Baden, also, two celebrated literary men, Klopstock and Voss, long received well-deserved pensions; and it is not too much to say that no Badish subject, who has distinguished himself in the pursuit of letters, can ever be long without reward. Honorary distinctions of various kinds uniformly follow distinction by merit; and though Baden is necessarily a more military State than Great Britain ought to be, science and letters have no reason to complain that aught is more favoured than themselves. The duchy of Baden possesses a representative Government; but I shall conclude these observations and these letters by naming a few acts which have been performed in favour of literature by an absolute monarch—I mean the Emperor of Russia, who has done more to diffuse arts and sciences through his dominions, to enlighten and instruct his people, and to soften and improve their habits by the cultivation of their minds, than any monarch of Europe

for many centuries. I believe that the amount granted annually to the Minister of Public Instruction is about three millions of roubles; but without speaking of the general educational system of Russia, which is advancing every day with gigantic steps, I will notice a few individual instances of encouragement shown to literary men, which will be more conclusive than vague generalities.

One of the first acts of the present emperor on his accession to the throne, was to bestow a pension of fifty thousand roubles on Karamsin, the historian, with the reversion to his wife and children. To Zagoskine, the patriotic novelist, a pension of five thousand roubles has been given, and the direction of the Imperial Theatre at Moscow, worth about fifteen thousand more. Pushkine, the first living poet of Russia, the liberal tone of whose politics is in no degree concealed, enjoys an appointment, with ten thousand roubles per annum. Goulianof, residing out of the country, in pursuit of

his well known researches receives twelve thousand roubles from the emperor; and the amiable and accomplished Joukovsky possesses one of the first appointments near the heir apparent to the throne. Honorary distinctions of every kind are bestowed upon literary men with a liberal hand; and the regulations in regard to what is called civil rank, are such as to insure to talent and exertion both honour and reward. Each degree taken at the university has attached to it a corresponding class of civil rank. Fourteen of these classes exist, each of them is open to merit, and the eighth confers the privileges of nobility. I mean not to say, my Lord, that such arrangements could ever be possible in England; I mean not to hold up even the pensions and rewards bestowed by other Governments as examples for us to imitate; but I do mean to say, that though the details may be inapplicable to ourselves, the general fact of great encouragement being bestowed upon literature is not so; and that if the measures of the

Russian Government in this respect cast immortal honour on those who have projected and executed them, the want of all measures adapted to produce the same effect in our country, will cast disgrace upon each succeeding administration, till the evil be remedied.

I have endeavoured to show what can be done for the encouragement of literature under a representative and under an absolute form of Government; and I presume that no one will say that the constitutional institutions of Great Britain are the impediments which prevent those beneficial measures from being proposed and executed, which have produced the noblest effects in every other country in Europe, whatever be its position, government, or resources. We are marked out, and peculiar, and distinguished from the rest of Europe, not more by our insular situation than by the fact of our being the only nation, the Government of which does nothing for the reward of literary exertion. How long should such a state of things be suffered to exist?

Let me hope, my Lord, that it is for you to change it; and, in concluding these letters, allow me to apologize for addressing them to you at all, and for employing in them that unceremonious tone, which none but an anonymous writer would think himself privileged to use. If they have called your attention more forcibly to an object I have most at heart—if they have added any thing to the information upon the subject which the public has lately derived from many more talented people than myself—if they have done any thing, however small, to promote the general education of the people—I shall be perfectly satisfied; and if they have attained none of these objects, they have only taxed somewhat too severely the courtesy of the editor under whose auspices they appear; and, on my part, wasted some time which is not very valuable to any one but

Your Lordship's most obedient Servant,

G. I.

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Your thoughtful friend, J. G. L.

G. L.

LONDON.

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BY
STEPHEN SIMPSON AND EDWARD WISE,
ACCOUNTANTS.

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JUST PUBLISHED,
Price 5s. bound in red, the Second Edition of
EXPLANATORY PREFACE.
THE

A **DETAIL** of the advantages of arithmetic, in the present advanced state of society, can have little to arrest the attention of the reader; but an improvement of its application to the most usual purposes of commerce, facilitating the dispatch of business, and assisting those who are not conversant on the subject, cannot fail to meet with an approbation and patronage proportionate to its merits.

The present work differs from every book of the kind; the reference being in the first instance to the number instead of the price; for example, if 103 be the quantity wanted, at 17s. 11d. per pound, yard, &c., turn to page 103, and opposite 17s. 11d. will be found 92*l.* 5*s.* 5*d.*, the answer required: or if the amount of 83 yards, pounds, &c., at 9s. 7 $\frac{3}{4}$ *d.*, turn to page 83, and in the line with 9s. 7*d.* will be found 39*l.* 15*s.* 5*d.*, to which add 5*s.* 2 $\frac{1}{4}$ *d.* the amount of 83 times $\frac{3}{4}$ *d.*, to be found at the top of the same page, and the total will be 40*l.* 0*s.* 7 $\frac{1}{4}$ *d.*, the answer.

Sometimes doubling the quantity and halving the price, is useful, and saves time; example, What is the amount of 50 $\frac{1}{2}$ yards at 18s. 10*d.*? look for 101 yards at 9s. 5*d.*, which gives the same answer, viz., 47*l.* 11*s.* 1*d.*

Other questions in arithmetic may also be answered by this work; example, If 21 yards cost 8*l.* 13*s.* 3*d.*, what will one yard cost? turn to page 21, and in the adjoining column to 8*l.* 13*s.* 3*d.* you will find 8*s.* 3*d.*, the

answer required; or if you cannot find the exact sum, you will find that which will reduce the answer to the fraction of a penny, and the excess being reduced to farthings, the division thereof will be easy and apparent; example, If 21 yards cost 8*l.* 12*s.* 1*d.*, it will be found in page 21, that at 8*s.* 2*d.* it would amount to 8*l.* 11*s.* 6*d.* which is less than the cost by 7*d.*, or 28 farthings, consequently the answer will be 8*s.* 2½*d.* and a fraction.

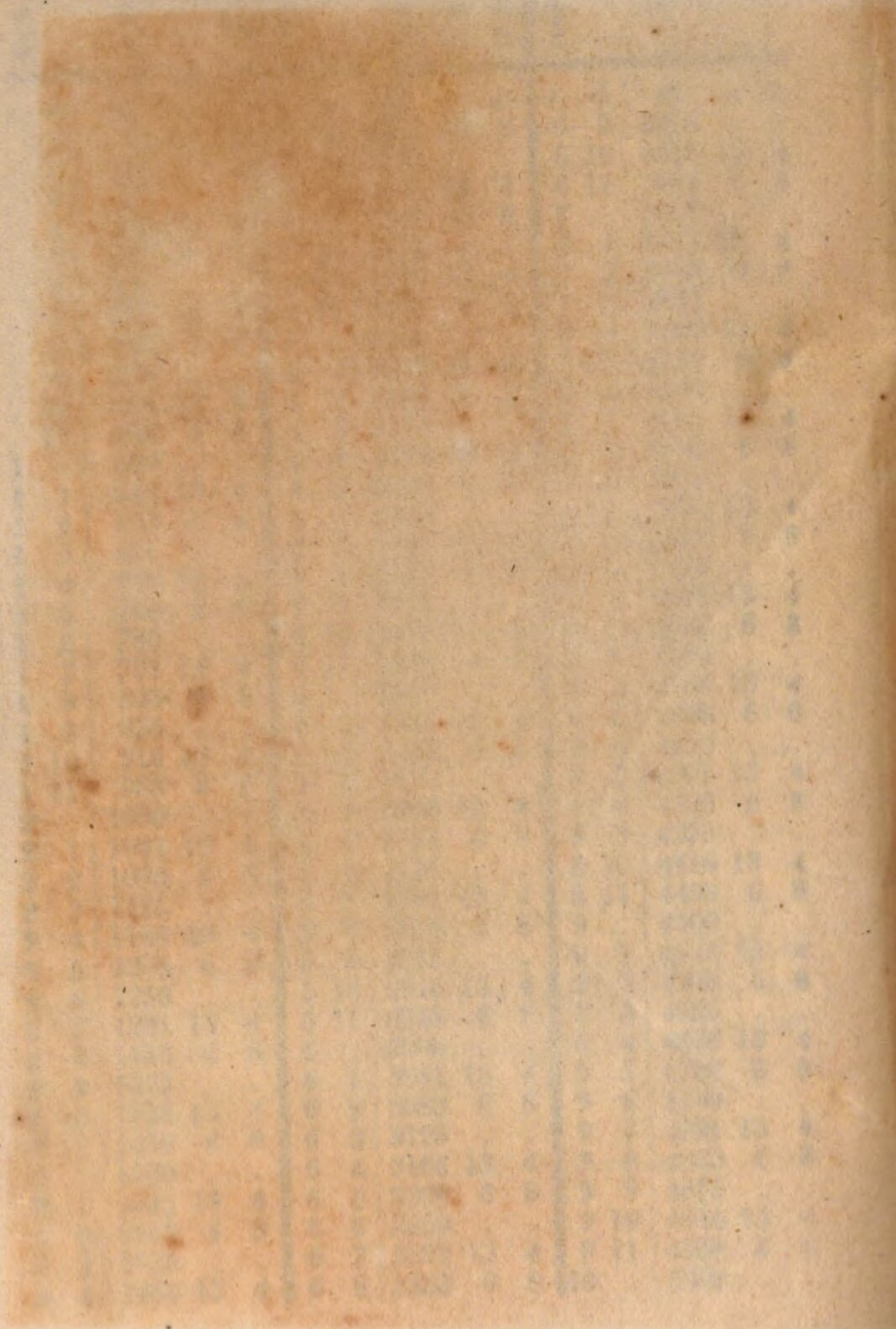
The Fractional Tables, which are entirely original, and which contain the fractions most commonly used, will be found to save much time and trouble: in calculating them, it will be perceived, that if a given quantity, at a certain price does not amount to even money, it is set down at the first farthing less; for instance, $\frac{5}{8}$ of a yard, pound, &c., at 8*s.* 11*d.* is set down at 5*s.* 6¾*d.*; it is, indeed, a fraction more, but 5*s.* 7*d.* would exceed it.

It should be remarked, that page 365 serves as a Table of Income.

The correctness of the Tables is insured by the circumstance of *two sets* of them being separately calculated by different individuals; by each of which the other has been checked, and the printed sheets have been revised in the most careful manner, from the copy not used in the printing-office.

* * The following are the Fractional Tables which will be found at the end of the whole numbers: $\frac{1}{3}$, $\frac{2}{3}$, $\frac{1}{8}$, $\frac{3}{8}$, $\frac{5}{8}$, $\frac{7}{8}$, $\frac{1}{16}$, $\frac{3}{16}$, $\frac{5}{16}$, $\frac{7}{16}$, $\frac{9}{16}$, $\frac{11}{16}$, $\frac{13}{16}$, $\frac{15}{16}$, $\frac{1}{32}$, $\frac{1}{64}$, $\frac{3}{64}$, but the $\frac{1}{4}$, $\frac{1}{2}$, and $\frac{3}{4}$, will be found at the commencement of the work.

d.	£.	s.	d.	d.	£.	s.	d.	d.	£.	s.	d.
1	10	8	4	1	20	16	8	1	31	5	0
1	41	13	4	1	1708	6	8	1	3375	.	.
2	83	6	8	2	1750	.	.	2	3416	13	4
3	125	.	.	3	1791	13	4	3	3458	6	8
4	166	13	4	4	1833	6	8	4	3500	.	.
5	208	6	8	5	1875	.	.	5	3541	13	4
6	250	.	.	6	1916	13	4	6	3583	6	8
7	291	13	4	7	1958	6	8	7	3625	.	.
8	333	6	8	8	2000	.	.	8	3666	13	4
9	375	.	.	9	2041	13	4	9	3708	6	8
10	416	13	4	10	2083	6	8	10	3750	.	.
11	458	6	8	11	2125	.	.	11	3791	13	4
1	500	.	.	1	2166	13	4	1	3833	6	8
1	541	13	4	1	2208	6	8	1	3875	.	.
1	583	6	8	1	2250	.	.	1	3916	13	4
1	625	.	.	1	2291	13	4	1	3958	6	8
1	666	13	4	1	2333	6	8	1	4000	.	.
1	708	6	8	1	2375	.	.	1	4041	13	4
1	750	.	.	1	2416	13	4	1	4083	6	8
1	791	13	4	1	2458	6	8	1	4125	.	.
1	833	6	8	1	2500	.	.	1	4166	13	4
1	875	.	.	1	2541	13	4	1	4208	6	8
1	916	13	4	1	2583	6	8	1	4250	.	.
1	958	6	8	1	2625	.	.	1	4291	13	4
2	1000	.	.	2	2666	13	4	2	4333	6	8
2	1041	13	4	2	2708	6	8	2	4375	.	.
2	1083	6	8	2	2750	.	.	2	4416	13	4
2	1125	.	.	2	2791	13	4	2	4458	6	8
2	1166	13	4	2	2833	6	8	2	4500	.	.
2	1208	6	8	2	2875	.	.	2	4541	13	4
2	1250	.	.	2	2916	13	4	2	4583	6	8
2	1291	13	4	2	2958	6	8	2	4625	.	.
2	1333	6	8	2	3000	.	.	2	4666	13	4
2	1375	.	.	2	3041	13	4	2	4708	6	8
2	1416	13	4	2	3083	6	8	2	4750	.	.
2	1458	6	8	2	3125	.	.	2	4791	13	4
3	1500	.	.	3	3166	13	4	3	4833	6	8
3	1541	13	4	3	3208	6	8	3	4875	.	.
3	1583	6	8	3	3250	.	.	3	4916	13	4
3	1625	.	.	3	3291	13	4	3	4958	6	8
3	1666	13	4	3	3333	6	8	3	5000	.	.



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